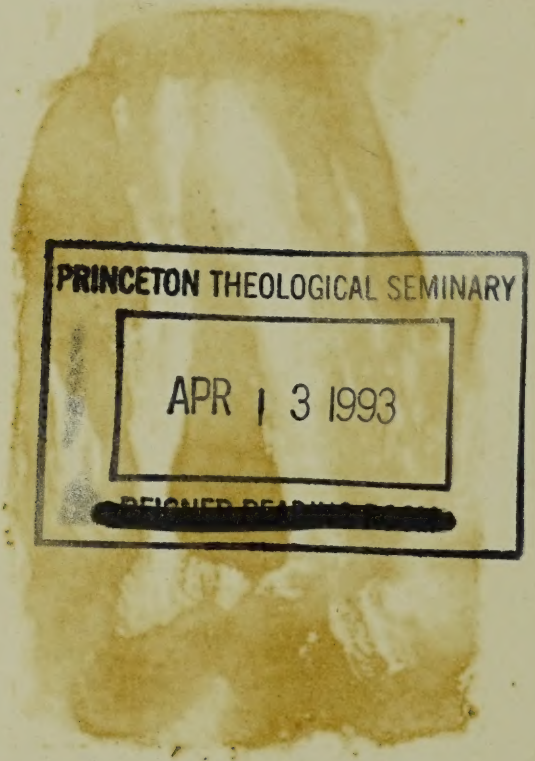
BV
4012
.B57
copy 2



BV
4012
.B57
copy 2

C 8

PROBLEMS IN RELIGION AND LIFE

PROBLEMS IN RELIGION AND LIFE

A Manual for Pastors

With Outlines for the Co-operative Study of Personal Experience in Social Situations

ANTON T. BOISEN

PRINCETON SEMINARY
PRINCETON, N. J.

ABINGDON-COKESBURY PRESS
New York • Nashville

PRINCETON THEOLOGICAL SEMINARY
APR 1 3 1993

PROBLEMS IN RELIGION AND LIFE

COPYRIGHT, MCMXLVI
BY STONE & PIERCE

All rights in this book are reserved. No part of the text may be reproduced in any form without written permission of the publishers, except brief quotations used in connection with reviews in magazines or newspapers.

K

Printed in the United States of America

FOREWORD

IN ALL THAT PERTAINS TO THE TASK OF HELPING individuals in their personal adjustments, service and understanding go ever hand in hand. Without true understanding it is impossible to render effective service, and only as one comes in the attitude of service will the doors open into the sanctuaries of life.

Among the servants of mankind the minister of religion has a peculiar opportunity. He has entree to the homes of his people as a trusted friend. It is his traditional task to serve as their counselor and guide for both the end and meaning of life and the difficulties and frustrations encountered along the way. The minister, moreover, does not have to wait for catastrophe to come crashing around their heads but may in his professional capacity offer his services while difficulties are still in the making. It is also his business to see the problems of the individual in their social setting.

The minister therefore needs understanding. He needs all that the schools can give and more: he must learn to read the living human documents. Complex and baffling and difficult to read they may be, but they—not printed books—are the primary source for any true understanding of human nature. Only as we learn to

deal with them direct will any advance in our knowledge of human nature be possible. Who is in better position to do this than the well-equipped minister of religion? The great opportunity comes not to those who live in cloistered academic seclusion but to those whose knowledge is being constantly tested and increased through actual service to human beings in need.

The following outlines and suggestions are brought together in the hope that they may be of aid to the minister who wishes to take advantage of this opportunity. The purpose of the volume is not to impart information but to help in the task of exploration and discovery in the realm of social and religious experience. Whatever importance it may have lies in the outlines and questions which it presents, and in the studies to which these may lead. The explanations and remarks and the "propositions for consideration" are intended merely to facilitate study of the primary sources. Their function is to help the minister to inquire and think for himself, not to tell him what to think.

The past fifteen years have seen a remarkable growth of "pastors' institutes" and "ministers' weeks" set up by our universities and theological schools. Ministers have flocked to these meetings in increasing numbers, and one cannot but be impressed by their eagerness and alertness. But I have felt that a further step is needed. Instead of so many large gatherings, where ministers merely listen to renowned authorities, I should like to see more small groups of these same eager men digging things out for themselves. I hope that this volume may contribute to the formation of such groups, and that

studies like those it suggests may be used as a basis for exchange of experience by ministers ready to participate in a co-operative attempt to gather and interpret the facts within their distinctive territory. To this end, questions and outlines for discussion are included, together with selected books for further study. The "propositions for consideration" give expression to my own convictions, but they are intentionally provocative, being designed to throw into relief the controversial issues. I hope they will not be accepted on my authority but will be thoroughly weighed and tested.

The minister should be careful, especially in making the surveys suggested by the early chapters, to keep the central purpose of the study in mind. Otherwise, he might forget that he is collecting data *for a purpose*, not merely to fill a filing case. Or he might believe I was suggesting a full life history of every parishioner —which is manifestly absurd.

I believe that a systematic look at one's community, as in Chapter I, at the parish families, as in Chapter II, and at certain individuals in need, as in Chapter III, can be of great value to the minister. But the collection of data should always go hand in hand with a re-examination of his church program in the light of information obtained. If a systematic view of the community tends to show things for which the church should assume responsibility, then the church program should be re-examined to see in what ways that responsibility can be assumed. If the study of individuals shows the pastor that he has overlooked large and significant areas

of need, then he should look again at his total program of ministry to individuals.

Relatively systematic study along the lines suggested in these pages will prove just as rewarding as the systematic study of books, and in many ways will be of more value in increasing the capacity of minister and church to build toward the Kingdom of God.

ANTON T. BOISEN

CONTENTS

Part One

PRELIMINARY STUDIES

I. The Community 13
II. The Home and Its Members 27
III. The Individual and His Development . . 38

Part Two

TYPES OF MALADJUSTMENT

Introduction 55
IV. The Mentally Ill 57
V. The Delinquent 66
VI. The Sexually Maladjusted 72
VII. The Alcoholic 78
VIII. The Physically Ill 85

Part Three

GENERAL PROBLEMS

IX. Principles of Personal Counseling . . . 95
X. Religious Education 103

XI. The Religious Conversion Experience Today 111
XII. The Religion of the Underprivileged . . 119
XIII. Moral Reconversion 128
XIV. Religion and Social Action 135
XV. The Distinctive Task of the Minister . . 141
XVI. The Minister's Library 148

Part One

PRELIMINARY STUDIES

I

The Community

IN HIS EFFORTS TO UNDERSTAND HIS PEOPLE THE minister must deal with all fields of human experience. The unit of study for him is no one specialized aspect of human nature, such as psychology or sociology, but the total individual in his total setting. For this reason he must have more than a casual knowledge of the community in which his people live and of the social and economic forces which affect them, viewing the situation always through the eyes of his people and in terms of their personal experience.

Such a study as is outlined in this chapter should enable the minister to see his own community and its problems in the perspective of other communities which make up the region and the nation; it should provide a framework for collaboration with various experts and specialists; and it should equip him to guide brotherhoods, adult Bible classes, and men's and women's clubs in gaining a knowledge of their community and of the problems which they as Christians ought to face.

The following outline is designed for a reconnaissance survey. It attempts to cover only the main aspects of community life and to funish a background for the more intensive topical studies with which this manual is primarily concerned. The data which it calls for may be obtained from well-informed persons, such as school superintendents, bankers, tax collectors, county agents, doctors, newspaper editors, and the like.

MAP

The first task will be to determine the boundaries of the community which is to be studied. This is no simple matter, for any community has many interests, and each different interest will have its own constituency. A village will thus have its stores, its school, its churches, its lodges; but some families which trade in the village may attend church in another village, and within the trading area there may be neighborhood schools and churches. For the purpose of this study a community may be defined as a center with at least four major activities, such as trade, education, religion, and social life, and its boundaries should be drawn to include all the outlying territory in which a majority of the residents participate in the major activities of the center.

A good map showing roads, churches, schools, factories, and other points of interest is therefore essential. For rural areas a county map can usually be secured from the State Highway Commission. These maps give the location of all country homes. The topographical maps issued by the United States Geological Survey and the Soil Survey Maps of the Department of Agriculture

are also of great interest and value. City maps can be secured from the Engineer's office or from the Chamber of Commerce.

ECONOMIC CONDITIONS

The wealth of any community or any nation is a product of two factors: the natural resources which are available, and the human energy and intelligence which are applied to them. Since the natural resources are fixed for any given community, the make-up of that community is largely determined by its particular resources. The presence of coal in workable quantities is thus likely to attract miners from Wales or hard-pressed immigrants from Poland or Italy. The character of these immigrants together with the labor conditions prevailing in the coal-mining industry will mean within the community wide differences in social outlook and a tendency toward social and economic stratification. It will give to that community a very different character as compared with a settlement of English or Scotch-Irish antecedents in an agricultural region. There will also be much difference between a community in which farms and factories and mineral resources are controlled by absentee owners and one in which the means of production are under the control of friends and neighbors. A study of the economic situation is likely to reveal conditions of profound interest to the church, conditions which call sometimes for social action. Inquire into the following:

1. **Natural Resources. Special advantages which determined settlement and development, such as waterways, railroads, timber, minerals, fertility of soil, etc.**

2. **Chief Sources of Income. What are the chief farm or mineral products? What manufactured articles? How much was produced? How much of this was shipped out and how much was used locally?**

3. **Ownership of Resources and Means of Production. Number, size, and ownership of farms. Who owns the factories, quarries, mines, oil wells, etc.? Do these owners live in the community? Which churches do they attend?**

4. **Wages in Leading Industries. In which industry are most of your population employed? What are the hours of labor for the three leading industries? What wages are paid in these industries to unskilled workers? to skilled workers? to office workers and officials?**

5. **Employment of Women and Children. To what extent are women employed? At what wages? What children under 14 are employed?**

6. **Cost of Living. What is the minimum wage upon which a family of five can live and have the plain necessities of life?**

7. **Distribution of Wealth. What proportion of the families in the village and the urban district own their own homes? How many heads of families have an income of $5,000 a year or more? How many between $2,500 and $5,000? How many between $1,000 and $2,500? Under $1,000?**

8. **Farm Situation. How many farmers are there in this community? In what type of farming are they engaged (general, dairy, truck, etc.)? What is the average size of farms? What is the proportion of owners and tenants in the different types of farming? Do the tenants rent for cash or kind? How many farm laborers are there? Where do they come from? How are they paid?**

9. **Economic Improvement. What remedies are being agitated in this community for rectifying the unequal distribution of wealth?**

POPULATION

A striking characteristic of America is the coexistence of different racial groups, each with its own inherited culture and its own religious faith; striking also is the instability of the population. Where in Central Europe, or in India and China, families have been bound to the soil for generation after generation, in America, even in agricultural regions, a turnover of as much as 50 per cent within a single generation is not uncommon. There are, however, wide differences between communities. In the Carolinas, for example, one finds in the telephone directories few names which could not be English or Scotch, and the number of newcomers is often small. In the Dakotas, on the other hand, one finds a large proportion of German and Scandinavian names, and the population movement is rapid. Inquire therefore into the following:

1. **Total number in village or city; in rural districts.**
2. **What proportion are "old settlers" (residents of the community for fifteen years or longer)? If the proportion of newcomers is high, what is the explanation?**
3. **Racial composition and geographical derivation of the various streams of early settlers; of later arrivals.**
4. **What cultural characteristics have these different streams of migrations brought with them? What efforts have the different groups made to preserve their cultural identity?**

SOCIAL ORGANIZATION

Another striking feature of American culture is the abundant provision for social contact. A marked tendency toward over-organization is characteristic of Amer-

ican communities. Any small village is likely to have several churches, each with its own subsidiary organizations; half a dozen lodges; a Grange; one or more women's clubs; a Farm Bureau; a number of young people's organizations. Most of its families will have automobiles, there will be telephones and radios in their homes, and they will subscribe to local or metropolitan newspapers. In most American communities, except where there are Negroes, there are no caste lines. That is, there are no fixed barriers to social intercourse. In all these particulars there are, however, wide differences between communities, differences which are significant and which in many cases call for social action. A study of the community should therefore include the following:

1. **Means of Communication. Railroads; miles of hard-surfaced road; number of families having automobiles; telephones; radios; number subscribing to local newspapers, to metropolitan newspapers.**
2. **Social Organizations (such as lodges, Red Cross, Parent-Teacher Association, Grange, Farmers' Union, American Legion, Chamber of Commerce, band, orchestra, singing society, athletic club, Boy Scouts, etc.). For each one find date of organization, number of members, number of meetings per month, average attendance, expenditures. Does it own a hall? What is its purpose? Its contribution to community life?**
3. **Centers of Informal Meeting (such as poolrooms, bowling alleys, beer joints). Their location. The character and customs of their clientele. The subjects they discuss. Number of picnics, of card parties, of other home gatherings in some specific period.**
4. **Leadership. Who are the outstanding persons of influence in such fields as politics, education, community welfare, recreation, etc.? For each one give name, oc-**

cupation, age, nationality, time in community, church membership. What seems to be the source of his influence? The field within which it is exerted? Its quality?

5. **Social Stratification. What distinct groups are there in this community? What is the basis of this grouping (race, religion, wealth, education, occupation, etc.)? How strong is the sense of kinship? How rigidly are the lines fixed? How much strife and ill feeling is there between the groups?**

RECREATION

One of the best measures of character is the use which is made of leisure time. There are those who use their free hours in study and preparation for greater usefulness in the future. There are also those who use them in drinking, gambling, reading unwholesome literature, or building unrealistic castles in the air. Wholesome recreation is however a necessity both to the individual and to the community, and the playground is for most people a school in which are cultivated such virtues as courage, self-reliance, co-operation, truthfulness, honor, loyalty, and courtesy. The church has therefore reason to be vigilant regarding the recreational facilities which the community affords. Consider under the following heads:

1. **Commercial Enterprises. How many moving-picture theaters, poolrooms, bowling alleys, dance halls, skating rinks? What is the attendance at each? The influence of each?**
2. **Other Recreational Facilities. What are they? How are they provided and maintained? What response do they meet with?**
3. **Outside Recreation. What proportion of the people find**

their recreation outside the community? Where do they go? What do they do?

4. **Sunday. How is Sunday used in this community? How many people have to work? What do most people do with their free time on Sunday?**

PUBLIC HEALTH

Taking stock of the health situation may provide the basis for fruitful discussion on the part of a men's club or other church group and lead to appropriate social action. Some of the following questions can be answered better after the survey of community members called for in the next chapter, but a preliminary estimate may be made with the help of some local physician or social worker or of the Board of Health.

1. **How many cases of tuberculosis can you find in the community? What is being done for them?**
2. **Have there been any typhoid epidemics in the last five years? What is being done to safeguard the water supply and other sources of infection?**
3. **How many cases of venereal disease have come to your attention, or are reported by those in best position to know? Of mental illness? Of mental deficiency? Of confirmed alcoholism? of juvenile delinquency?**
4. **What delinquent gangs are there? Where do they meet? What are their activities?**
5. **How many houses of prostitution do you know of? To what extent are these associated with beer joints? Is prostitution on the increase or decrease? What evidences do you find of a postwar moral letdown?**

EDUCATION

The nonconforming Protestant groups, which furnished the great majority of the original settlers of

America, have from the beginning laid great stress upon general education. Like most people of their time, they accepted the Bible as the authoritative word of God, but they insisted on the right to interpret it for themselves. They therefore wanted their children trained so they could think for themselves. To this end they established a system of public schools and provided also for higher education. At the time of the founding of the nation the principle of a free church in a free state was established and the task of education was entrusted to the community. The Roman Catholic Church has never accepted this principle and has insisted upon training its children in parochial schools of its own. The Protestant churches, however, have given full support to the public schools, and the efficiency of those schools is a matter of great concern to them. Inquire into the following:

1. **What proportion of the children of the community attend the public schools? How many go to parochial schools? To other private schools within the community? Elsewhere?**
2. **What grade schools are there in town? What equipment have they? What enrollment? What provision is there for advanced work—high school, business school, college? What provision is there for Negroes?**
3. **What is being done for the children in rural areas? How many one- and two-room schools are there? How many consolidated schools? What provision is there for transportation of pupils?**
4. **What training have the teachers had? How many are graduates of college? Of normal school? How are they appointed? How many pupils are there per teacher? What salaries do the teachers get?**

5. **What is the annual cost of the schools in the community? How much of this comes from the local community? From the state? How are the schools administered? What are the relative advantages of centralized county control as contrasted with independent local school boards?**

6. **What influence do the schools have in the community? How far are they used as social and educational centers for the community at large? What extracurricular activities do they provide for the young people, such as interscholastic athletics, musical and dramatic clubs? What interest does the community at large take in these activities?**

WELFARE AGENCIES

Much of the responsibility which rested upon the church in former years has now been delegated to other agencies. The time once was when the professional servants of religion were entrusted with the training of the young, with the healing of the sick, and with the transmission and development of knowledge and science. Such a situation in modified form still obtains in country communities, but in our cities welfare work has become highly specialized. This development the church welcomes, and it is important always for the minister to acquaint himself with the other workers in the community with whom he can and should co-operate. Inquire therefore into the following:

1. **Social Work Agencies. The number; and province of each. Number of workers. How supported?**

2. **County Agents. Number and type; and activities they foster in the community.**

3. **Library. Its equipment; means of support. How much used?**

4. Physicians. How many? Their age and training? Their equipment for psychiatric work? Their attitude toward the church?

5. Other Agencies and Workers.

CHURCHES

The Hebrew and Christian religions are the only great ethical religions which have a church or its equivalent. Other religions have their pilgrimages, their holy days, they emphasize private devotions and ceremonies, but they have not made provision for regular religious assemblage for the purpose of instruction and common worship. This fact may help to explain some of the outstanding features of Judaism and Christianity. Hinduism, Buddhism, Confucianism have been associated with static cultures, and religion has been a means of upholding the existing order. Christianity, on the other hand, has been associated with dynamic and changing cultures. This has been possible because the provision for religious assemblage has enabled its adherents to rethink their fundamental beliefs in the light of changing conditions. Religious assemblage may also explain the remarkable staying power of the Hebrew religion which has enabled the Hebrew people to maintain their cultural identity throughout nineteen centuries, even though throughout that time they have had no home of their own but have been scattered over the globe among people of other cultures and other faiths. In this country the 220-odd white churches listed in our census report have for the most part been imported with the various racial groups which have gone into the making of our nation. These churches have, many of them, been concerned

with maintenance of the cultural integrity of their group against onslaughts of the surrounding culture. Their consequent emphasis on the past has led in many cases to church schisms. There are also many churches which have arisen under the pressure of economic distress and represent radical mysticism, and the creative stage of organized religion. A stocktaking of the church situation should include the following:

1. **How many church organizations are there? For each, give location; date of organization; number of members; average attendance; equipment; budget; activities.**

2. **What are the distinctive beliefs and practices of each church? Consider particularly the teaching of each regarding:**

   a) **The source of religious authority, with special reference to the Bible and who should interpret it, to divine guidance, and to findings of modern science.**

   b) **Concepts of the superhuman—personal *vs.* impersonal; trinitarian *vs.* unitarian.**

   c) **The chief end of life—personal salvation in a future life; personal regeneration in the present world; a regenerated social order.**

   d) **The means of grace—sacramentarian, ascetic, charismatic, legalistic, educational, devotional.**

3. **From what social and economic classes is each recruited? What is the relative representation of ruling class and underprivileged? Of native and foreign? Of rural and urban? What is the relative authority of clergy and laity?**

4. **What is the attitude toward the present order?**

5. **Is the membership growing? Stationary? Losing?**

6. Upon what methods of recruiting does it rely—immigration; birth and religious education; transfer from other churches through evangelistic campaigns, through social stratification?

7. What is the training and equipment of its minister? What salary does he receive? Does he give full time to this church? In what other occupation is he engaged?

8. What is the attitude of this church with reference to interchurch co-operation?

READINGS

Brunner, Edmund de S. *Surveying Your Community: A Handbook of Method for the Rural Church.* (* See p. 153.)

Davis, Allison, and Gardner, B. B. and M. R. *Deep South.* Chicago: University of Chicago Press, 1941. Pp. xv + 558. A study of Natchez, Mississippi, with special reference to the interaction of Negroes and whites and of the different classes of whites.

Dollard, John. *Caste and Class in a Southern Town.* (* See p. 154.)

Kincheloe, Samuel C. *The American City and Its Church.* New York: Friendship Press, 1938. Pp. xiv + 177. A valuable contribution by one of the foremost students of the urban church.

Kolb, J. H., and Brunner, Edmund de S. *The Study of Rural Society.* (* See p. 154.)

Lynd, Robert S. and Helen M. *Middletown: A Study in Contemporary American Culture.* (* See p. 154.)

———. *Middletown in Transition: A Study in Cultural Conflicts.* (* See p. 154.)

Ogburn, W. F., and Nimkoff, M. F. *Sociology.* (* See p. 154.)

* For publication data and comment.

Park, Robert E., and Burgess, Ernest W. *Introduction to the Science of Sociology.* (* See p. 154.)

Sanderson, E. Dwight. *Rural Sociology and Rural Social Organization.* New York: John Wiley & Sons, 1942. Pp. 806. A summary of the lifework of one of the great students of rural life.

Young, Pauline V. *Scientific Social Surveys and Research.* (* See p. 154.)

* For publication data and comment.

II

The Home and Its Members

THE PURPOSE OF THE FOLLOWING SCHEDULE IS TO help the pastor to become better acquainted with his people. It calls for a systematic attempt to learn the names and characteristics of those who make up his parish and to discover their potentialities and their needs. The task involved is no light one, but it should prove rewarding. Not only is it likely to bring to light many problems and situations which might otherwise be overlooked, but it should raise many searching questions pertaining to the minister's job and to the philosophy of religious work.

The pastor who has been for any length of time in a given parish should be able to fill in the schedule in large part from his own accumulated knowledge and to supplement this by further visiting among his people. It is also possible to draw upon the knowledge of intelligent and trustworthy laymen, as can often be done quite naturally in connection with the work of church and Sunday school committees. In our smaller communities

and in the church family there is a certain common fund of knowledge about the individual members of the group on the basis of which business is done and social intercourse conducted. This knowledge is not always accurate, but it generally approximates the truth. It is at least something to be reckoned with. The pastor, however, should be able to go beyond the community judgments in accuracy and kindliness, looking always for potentialities and considering faults and weaknesses as obstacles to be overcome in a constructive program.

EXPLANATION OF THE SCHEDULE

Where this schedule, which is given on the following two pages, is used for the study of a parish in a complex community it is recommended that the family be taken as unitary. All families will then be included in which one or more members are connected with the church, and information will be secured concerning all members, even though they may be affiliated with other churches.

Use a separate sheet for each family—two or more sheets for each if necessary.

Many of the items listed are self-explanatory. It is clear that some of them are merely descriptive. They are needed only to enable us to place the individual and to understand the religious adjustments in which we are primarily interested. Certain items will need further explanation. These items, numbered according to their position on the schedule, are explained on pages 31-37 following.

Schedule for Taking Stock of a Parish

Community..... Family.....
Address.....
Date..... Worker.....

I. THE HOME

1. Location .....
2. House: No. rooms..... Material..... Upkeep.....
3. Land: No. acres..... Upkeep.....
4. Cost of Home
   If owned: Value of property.....Owner's investment.....
   If rented: Monthly rent.....Length of residence.....
5. Equipment
   Lighting..... Water supply.....
   Radio..... Telephone..... Musical instruments.....
   Automobile: Year..... Make.....

II. THE FAMILY

1. Race
   Of father .....
   Of mother .....
2. Length of Residence—in community—in state—in United States
   Of father .....
   Of mother .....
3. Economic Status: No. breadwinners..... Total income.....
   Individual wages or salary.....
   Amount inherited..... Invested capital.....
4. Social Status .....
5. Standards of Housekeeping.....
6. Intellectual Standards
   a) Newspapers taken .....
   b) Periodicals .....
   c) Books .....
7. Ethical and Religious Standards .....
8. Organization of Home .....
9. Remarks .....

III. THE MEMBERS OF THE FAMILY

	NAMES			
1. Position in Family	.....	.....	.....	.....
2. Age	.....	.....	.....	.....
3. Health	.....	.....	.....	.....
4. School Record ...	.....	.....	.....	.....
5. Work Record	.....	.....	.....	.....
6. Church				
a) Affiliation	.....	.....	.....	.....
b) Attendance ...	.....	.....	.....	.....
c) Support	.....	.....	.....	.....
d) Leadership ...	.....	.....	.....	.....
e) Membership ..	.....	.....	.....	.....
7. Other Social Participation ...	.....	.....	.....	.....
8. Personality				
a) Body build ...	.....	.....	.....	.....
b) Intelligence ..	.....	.....	.....	.....
c) Alertness	.....	.....	.....	.....
d) Tenacity	.....	.....	.....	.....
e) Self-assertion .	.....	.....	.....	.....
f) Extroversion ..	.....	.....	.....	.....
9. Social Identification ...	.....	.....	.....	.....
10. Adjustment				
a) Consistency ..	.....	.....	.....	.....
b) Sincerity	.....	.....	.....	.....
c) Progress	.....	.....	.....	.....
11. Strong Points	.....	.....	.....	.....
12. Weak Points	.....	.....	.....	.....
13. Grouping	.....	.....	.....	.....
14. Remarks	.....	.....	.....	.....

I. The Home

1. ***Location.*** **Town or country? In case of country families, give distance and direction. In case of town families give neighborhood. In all cases locate the home on your map.**

4. ***Cost of Home.*** **Base valuation on recent sales in the community. Total value less amount of mortgage will give owner's investment.**

5. ***Equipment.*** **These items were selected as indexes of social and economic status. In some communities other items may be more revealing.**

II. The Family

1-2. ***Race and Length of Residence.*** **Consider separately for husband and wife. What population strains do they represent? What led them or their ancestors to come? Questions along this line will often uncover material of real significance. Many persons, especially the older residents, are likely to be responsive.**

3. ***Economic Status.*** **Is this family well to do, comfortable, marginal or dependent? Estimates of the actual income are worth attempting.**

4. ***Social Status.*** **Is the family**
   - ***a*) Highly regarded and looked up to?**
   - ***b*) Well-thought-of?**
   - ***c*) Accepted?**
   - ***d*) Tolerated?**
   - ***e*) Shunned or ostracized?**

5. ***Standards of Housekeeping.*** **Differentiate between taste and neatness. Descriptions of furnishing are often of value.**

6. ***Intellectual Standards.*** **The type of reading done is suggested as the yardstick. This calls for a list of the newspapers and periodicals actually taken in the home and the number and character of the books. Musical interests might also be included here. (Somewhat formid-**

able for a preliminary survey, but a possible project in connection with an adult education program.)

7. *Ethical and Religious Standards.* Enlightened? Rigid or puritanical? Eccentric or conventional? Easy? Low?

8. *Organization of Home.*

   a) Democracy—all members of home consulted regarding common problems, order maintained through reason and love.

   b) Patriarchy—order maintained through ascendancy of the father.

   c) Matriarchy—order maintained through ascendancy of the mother.

   d) Anarchy—lack of order, children doing as they please, parents often at variance with each other.

   e) Where order is maintained through ascendancy of one person, it is important to distinguish between rule by fear and rule by love and superior moral qualities.

III. The Members of the Family

6. *Church.*

   a) *Affiliation.* Give denominational preference.

   b) *Attendance.* Estimate the percentage of Sundays on which the individual attends at least one service; 75 per cent or more may be classed as "regular," 25 to 75 per cent as "frequent," 5 to 25 per cent as "occasional," below 5 per cent as "negligible" or "none."

   c) *Support.* What is the financial contribution?

   d) *Leadership.* What offices does he hold?

7. *Other Social Participation.* Membership and attendance in fraternal orders, in businessmen's or farmers' organizations, women's clubs, scouts, band, or other organized groups; participation in community activities;

hanging around poolhalls or associating with other informal groups.

8. *Personality.* Consider here the predispositions which are more or less constitutional. From a large number of possible continua[1] the following have been selected as perhaps the most significant. It will be found helpful to make ratings in terms of some scale, such as 5 or 7.

a) *Body build.* The best-known classification is that of Ernst Kretschmer.[2] He distinguishes three types, which he calls "pyknic" (Compact, rounded), "athletic," and "asthenic (slender)." W. H. Sheldon[3] has defined these as components and has introduced a plan of measuring ("somatotyping") them on a scale of 7.

b) *Intelligence.* The familiar intelligence tests[4] give ratings which correspond closely to an individual's capacity to succeed in schoolwork.

c) *Alertness* as opposed to stolidity or sluggishness. This trait has been stressed by Plant [5] as one of the basic personality traits. It corresponds to the trait of animation and energy as against listlessness and lethargy which Healy suggests.[6]

d) *Tenacity* as opposed to pliancy. This is another of Plant's basic traits.[7] It corresponds to Allport's persistence and vacillation.[8] It indicates the tendency

[1] See William Healy, *Personality in Formation and Action* (New York: W. W. Norton & Co., 1938), pp. 123 ff.; Gordon Allport, *Personality* (New York: Henry Holt & Co., 1937), chap. xv; James S. Plant, *Personality and the Cultural Pattern* (New York: Commonwealth Fund, 1937), chap. iv. Another set of personality traits will be found on page 46 of this book.

[2] *Physique and Character* (New York: Harcourt, Brace & Co., 1925).

[3] *Varieties of Human Physique* (New York: Harper & Bros., 1940).

[4] See Lewis M. Terman, *The Measurement of Intelligence* (Boston: Houghton, Mifflin Co., 1916).

[5] *Op. cit.*, p. 75.

[6] *Op. cit.*, p. 123.

[7] *Op. cit.*, p. 79.

[8] *Op. cit.*, p. 416.

to adhere to a certain line of activity in the face of obstacles and discomfort as opposed to the tendency to easy discouragement.

e) Self-assertion as opposed to *submission.* William McDougall [9] includes these traits among his primary instincts. Allport [10] uses the same category.

f) Extroversion as opposed to *introversion.* This trait was first stressed by Carl Jung,[11] and has been widely used. It is used by both Allport [12] and Plant.[13] The "extrovert" is the man of action who tends to respond to external stimuli. The "introvert" is the thinker or dreamer.

9. *Social Identification.* This is a psychoanalytic term used to represent the view that the development of conscience and of religious attitudes in the growing individual is determined by his admiration, affection, or loyalty to his parents or other early guides and his wish to be like them.[14] He thus comes to judge himself through their eyes, and his system of values is a function of his relationship to them.[15] It follows that a common social identification will determine a particular culture. Western civilization owes many of its most distinctive characteristics to the fact that large sections of the population, including the dominant groups, have accepted Jesus of Nazareth as their object of loyalty. There have been, of course, wide differences in the strength of that loyalty and in the interpretation of what it involves, but it has been nonetheless a unify-

[9] *Social Psychology* (Boston: John W. Luce, 1914), pp. 62 ff.

[10] *Op. cit.*, pp. 410 ff.

[11] *Analytical Psychology* (London: Bailliere, Tindall & Cox, 1922), chap. xi.

[12] *Op. cit.*, pp. 419 ff.

[13] *Op. cit.*, p. 84.

[14] See Sigmund Freud, *The Ego and the Id* (London: Hogarth Press, 1927); and Healy, Bronner, and Bowers, *The Structure and Meaning of Psychoanalysis* (New York: Alfred A. Knopf, 1930), pp. 244 ff.

[15] See A. T. Boisen, *Exploration of the Inner World* (Chicago: Willett, Clark & Co., 1937), chap. vi.

ing factor. Certainly a particular church is a group banded together on the basis of a common acceptance of that loyalty and a common interpretation of its requirements. We are concerned here with the individual who has been brought up under the influence of a particular church and with the role which he has accepted for himself when it is viewed in the light of the loyalty and of the standards which his church represents. The following types of identification may be distinguished:

a) *Religious.* Here belong those who have consciously accepted for themselves a role in the larger fellowship. This need not involve formal church membership. Commonly it will, but there are those whose obedience to what they regard as a higher loyalty has led them away from the church of their fathers. Among those who have identified themselves with what for them is supreme in their social relationships we may distinguish

(1) The intelligent.
(2) The conventional.
(3) The eccentric.

b) *Secular.* Here belong respectable persons whose interests are in the immediate and who have little or no concern about ultimate loyalties. They may be engrossed in business, in their families, in having a good time. They may be comfortably adjusted vocationally, sexually, socially. But in them the cares of this world and the deceitfulness of riches choke the good seed. The identification with a higher loyalty may however still remain. It will then be likely to come to the fore in time of stress or crisis.

c) *Pagan.* Here belong those who indulge frankly in conduct at variance with the Christian mores and are comfortable about it. They may belong to a different culture through birth and training, or they may have rebelled against their early guides, or they may never have learned to take them seriously.

10. ***Adjustment*** **(with reference to the role which the individual has accepted for himself).**

a) Consistency.

(1) Consistent—conduct governed by a settled plan of life and necessary discipline maintained.

(2) Erratic—changeable conceptions of one's role or plan of life, conduct therefore unpredictable.

(3) Outwardly consistent but with concealed deficiences.

(4) Loss of faith in oneself with consequent disorganization.

b) Sincerity **(attitude toward inconsistencies):**

(1) Clear awareness.
(2) Diversion.
(3) Self-deception.
(4) Surrender.

c) Progress:

(1) Growing.
(2) Struggling fitfully.
(3) Complacent.
(4) Fixed.
(5) Losing ground.

11. ***Strong Points.*** **What special abilities does he have? What resources and potentialities?**

12. ***Weak Points.*** **What is blocking the development of these potentialities? Are there any signals of distress, such as emotional instability, timidity, bravado? How about obvious maladjustments, such as dishonesty, untruthfulness, alcoholism, drug addiction, sex irregularities, hostility, fault finding?**

13. ***Grouping.*** **The following classification is made from the standpoint of treatment. The foregoing analysis should help in determining to which group an individual belongs:**

a) ***The faithful.*** **Those who exhibit religious identification, a fair degree of discipline, readiness to cooperate, clear awareness of inconsistencies, and progressive unification.**

b) ***The careless.*** **Those whose identification is secular or latently religious; who show absorption in business, home, or pleasure; little concern about ultimate loyalties, but no glaring inconsistencies with conventional behavior. True potentialities unrecognized.**

c) ***The difficult.*** **Those who are problems to themselves without admitting it and problems to others without losing caste. Identification may be either religious or secular.**

d) ***The distressed.*** **Those who are problems to themselves and know it. Religious identification, serious inconsistencies, and anxiety about the situation.**

e) ***The pagan.*** **Those who have rebelled against the authority of parents and of organized society or have never learned to take it seriously; also those who may have been brought up in a non-Christian culture.**

f) ***The down-and-out.*** **The hopeless misfits, the psychotics, the chronic inebriates, the feeble-minded, the confirmed delinquents and ne'er-do-wells.**

III

The Individual and His Development

INTENSIVE STUDY OF PARTICULAR CASES SHOULD provide one of the minister's chief opportunities to serve as well as one of his chief sources of understanding. It is not to be assumed that he can carry many cases at once; limitations of time and strength forbid that. But he owes it to himself and to his people always to be studying intensively at least one or two cases. Learning to read human documents in the original is no easy task, but these are the primary sources for the understanding of human nature. From the living documents it should be possible to gain new insights quite as important as those gained through reading translations and interpretations of other men as these are recorded in books. Certainly no one who hopes to contribute to our knowledge of human nature can be content with secondary sources.

The selection of cases for study will be determined in large part by those who seek the minister's help. In such cases it will not only seem natural and proper to ask the questions called for in the accompanying out-

line, but this will be necessary for intelligent treatment. The selection of cases should be further limited to those which seem likely to repay intensive treatment. The types classified as "distressed" in the parish survey should be especially rewarding; so also those classified as "careless" in so far as they can be awakened to their need. It is always a principle in personal counseling that no help can be given except as help is desired. An "indifferent" individual awakened to his need may become "distressed." The "difficult" and the "pagan" will not be easily awakened. For the "down-and-out" little can be done.

In the case of those who come to the minister for help, attention will naturally be focused upon the problem or difficulty under consideration. Any maladjustment—in fact, even the simplest event in a man's life—may be looked upon as the resultant of all that has gone before, not merely in the man's own life but in that of his family and group. To understand it we must take into account an intricate chain of cause and effect involving the personality in its totality. We need especially to consider the person's social attitudes, his picture of himself, and the frustrations which he has encountered. The following questions ought to be answered in any thorough and comprehensive study of an individual. They are listed in systematic, usually in chronological, order. The intelligent counselor, however, will not use them in a routine or mechanical way. Whether talking to the individual or to his friends, he will begin with the central problems and difficulties, taking account always of the interests of the person interviewed and following

his leads, but passing skillfully to the more remote or more delicate matters which need to be inquired into. Always he will keep the therapeutic objectives uppermost. It need hardly be said that these questions are not to be asked in a single interview, and that it may be neither possible nor necessary to ask them all.

PRELIMINARY ORIENTATION

Begin each case with a brief description of the subject. How did he come to your attention? What is the problem focused upon? What is your aim? Characterize the dramatis personae and evaluate the sources of information. Be sure to place the name of the subject, together with identifying data, at the top of the first sheet. This should include age, sex, occupation, education, religion, civil condition; name of worker; and date.

FAMILY AND SOCIAL BACKGROUND

Include here the outstanding features of heredity and environment which have gone into the making of the subject's character, viewing the social situation through his eyes and with reference always to him. Consider in particular the social and economic status of the family; the character, health, education, occupation, race, and religion of parents, grandparents, brothers and sisters, and other members of the home; the neighborhood and community conditions. Take into account both constructive and destructive forces. The occurrence within the family of nervous affections, alcoholism, mental derangement, and such disorders, should be carefully noted, but only in their setting. No consideration of heredity is of any value which does not take account of

the strong as well as the weak points in the family record —or of the weak points as well as the strong.

PERSONAL HISTORY

(prior to situation or crisis considered in this study)

With what endowment did this individual come into the world? What early conditionings might account for peculiarities of disposition and character? How well did he succeed in achieving the successive levels of development? What was there in the early history which might have led one to anticipate the present difficulties or problems? What is his idea of himself, and how was it formed? What frustrations has he encountered? Are there indications of unassimilated experiences at any particular stage of development? Consider under the following headings:

I. Early Childhood

Early childhood is a period of critical importance in the formation of personality. It is then that parental influence leaves its most indelible impress; and in this period, for weal or woe, the plastic mind is being conditioned, the disposition and attitudes are being determined, the loyalties implanted. The Catholic Church has long recognized the significance of this period. Its importance is now being stressed by psychoanalysts. Their therapeutic efforts are directed largely toward the recovery of early memories in order to correct faulty "sets" and make possible a better integration.[1] Inquire into the following:

[1] See Healy, Bronner, and Bowers, *The Structure and Meaning of Psychoanalysis* (New York: Alfred A. Knopf, 1930), pp. 168 ff.; Healy,

1. ***Prenatal Influences.*** **The tendency today is to minimize prenatal influences. Nevertheless, anything unusual in the condition of the parents at the time of conception or of the mother during gestation may be significant. Whether a child is wanted or unwanted is also an important consideration.**

2. ***Birth Conditions.*** **Birth is a severe ordeal not merely for the mother but also for the child. Some authorities[2] hold that many later difficulties may be traced to the trauma of birth. Unusual conditions at birth should be inquired into. Was birth premature? Overmature? Was labor difficult?**

3. ***Early Disposition.*** **Was there any unusual liability to fits of crying? To temper tantrums? To convulsions? How were these handled by the parents?**

4. ***Walking, Talking, Weaning*** **(if breast fed),** ***Toilet training.*** **The achievement of these skills and adjustments on the part of the young child is no simple matter, and some children have greater difficulty than others. Attitudes and patterns established in the process frequently carry over into later life. Information about them may therefore be significant. At what age were these skills achieved? Were there any difficulties or abnormalities? What measures did the parents employ in toilet training? How did the child react to them? It should be borne in mind that enuresis (bed-wetting) may persist until adolescence as a potent source of humiliation to the child. Not infrequently it is associated with sex maladjustment. Where it occurs we should inquire regarding the child's attitude toward it and the measures taken by the parents to stop it.**

Personality in Formation and Action, chap. ii; Beatrice Hinkle, *The Re-creating of the Individual* (New York: Harcourt, Brace & Co., 1923), chap. ii; English and Pearson, *Common Neuroses of Children and Adults,* chap. ii.

[2] See Otto Rank, *The Trauma of Birth* (New York: Harcourt, Brace & Co., 1929).

5. *Physical Health and Vigor.* Were there any illnesses or injuries which have left serious residual physical or psychic effects?

II. School Years

Beginning about the time the child enters school, his primary task is to incorporate within himself the experience of the race as represented by the three *R's* and the moral code. Some children never accomplish this. They play truant from school. They rebel against the authority of parents and teachers, or never learn to take that authority seriously. This means delinquency. Inquire into the following:

1. *Studies.* Age of entering and leaving school; grade attained; interest in studies and rating as student.

2. *Special Abilities and Disabilities.*

3. *Health.*

4. *Social Relationships.*

a) With members of the home group. Was there any over-solicitousness on the part of the parents? Which of the parents did the disciplining? What means were employed? What was the boy's reaction to discipline? Were there any marked attachments or antagonisms to any members of the home group?

b) With teachers. Teacher's pet? Bad boy?

c) With schoolmates. Was he a leader? A follower? A lone wolf? What was his attitude toward schoolmates of the same sex? Of the opposite sex? What was their attitude toward him? Did he have many friends? Few friends? What types of friends?

d) With pets. What pets did he have? What was his attitude toward them?

5. *Work and Play.*

a) Leisure time. How did he spend his leisure time? How much reading did he do? How much daydream-

ing? Did he prefer group games or solitary games? Did he excel on the playground? What was his attitude toward games of skill and strength?

o) Chores. What regular duties or chores did he have at home? What was his attitude toward them?

6. *Personality.* Output of energy; self-estimate; self-assertiveness; communicativeness; sensitivity; reliability; sense of humor; cast of mood; reactions to success and failure.

III. Years of Maturity

The task which confronts the individual in the adolescent period is attainment of the adult level of development. This involves emancipation from home, assimilation of troublesome sex interests together with control of sex functions, and finding vocational self-expression. Many individuals do not succeed in making the grade. Failure in the major fields of self-expression, as judged by the individual's own standards, is the cause of most mental illness.

1. *Social Adjustments.* According to Mead[3] the behavior of all living organisms has a basically social aspect. In the process of evolution two major types of social organization have emerged: that of the bee and ant, which is based upon physiological plasticity and differentiation; and that of man, which is based upon the use of language. The members of the beehive and the anthill co-operate because of the way they are built. The members of a human society co-operate because they have incorporated the social organization within themselves. By means of language the individual is able to respond to certain common social symbols. When he converses with another he converses also with himself.

[3] *Mind, Self and Society* (Chicago: University of Chicago Press, 1935), pp. 227 ff.

He thus develops a conscience and judges himself in accordance with the group standards. From this there is no escape, for man is inherently a social being. To feel himself condemned by those he loves and whose authority he accepts means also self-condemnation. The most important questions regarding any individual, therefore, are these: With whom does he identify himself? Whom does he most admire and love and fear? How does he adjust to the ideals and standards which he thereby accepts?

a) *Primary loyalties.*

(1) How has he reacted toward his parents? To what extent is his loyalty to them identical with that to the church? With what other loyalties does it tend to identify him?

(2) Where loyalty to parents is accepted, what progress has been made in the direction of socialization and unification on the basis of ideals and standards which that loyalty requires? Are there indications of any serious inconsistencies? Does he recognize them or does he resort to concealment devices? Specify.

(3) Where loyalty to parents has been rejected, what seems to have been the motivation in the rejection? Has it represented the outgrowing or transcending of parental standards, frank rebellion against them, or mere failure to take them seriously? With what other groups has he sought to identify himself? Has he sought social validation for antisocial tendencies in groups of easy standards?

b) *Social contacts.*

(1) To what social organizations does he belong? How frequently does he attend? What responsibilities does he assume?

(2) With what informal groups does he forgather?

(3) How many friends has he? Describe his closest friends.

(4) What is his attitude toward others and their attitude toward him? Does he seek the center of the stage, or is he a wallflower? Is he respected? Razzed? Neglected?

c) *Accomplishments.* What skills does he have—musical, artistic, dramatic, literary, athletic?

d) *Recreations and satisfactions.*

(1) How does he use his leisure time?

(2) What special interests and hobbies does he have?

(3) What are his reading habits? What type of reading does he prefer?

e) *Religion.*

(1) What conscious attempt does he make to relate himself to an ultimate loyalty?

(2) Have there been periods of special awakening, indifference, or backsliding?

(3) What is his attitude toward the church? How often does he attend? What responsibilities does he assume in leadership? In financial support? What reasons does he give for attendance or nonattendance?

(4) What is his attitude toward the present order? What does he accept as authoritative in religion? What does he regard as the chief end of life? What is his idea of salvation? Of the superhuman? Of life after death? How much has he thought about such things?

f) *Personality.*

(1) Estimate of self. Conceited or self-depreciative?

(2) Self-sufficiency. Dependent upon or indifferent to opinions of others?

(3) Communicativeness. Frank or reticent?

(4) Self-assertiveness. Dominating or submissive? Quarrelsome or easily imposed upon?

(5) Sensitivity. High-strung or placid? Thin-skinned or thick-skinned?

(6) Reliability. Truthful? Honest? Punctual? Careful? Steady? Where on a scale of 7 would you place him?

(7) Initiative. Follower or leader? Resentful or desirous of advice and supervision?

(8) Reaction to success and failure. Boastful or modest? Good loser or poor loser?

(9) Output of energy. Alert, animated, energetic? Or sluggish, stolid, fitful?

(10) Sense of humor.

(11) Consideration of others.

(12) Eccentricities.

2. *Sex Adjustments.* Every individual has the sex drive to deal with. The question is, how has he dealt with it? Not a few of those who are spoken of as "under-sexed" are individuals in whom the drive has been too strong to control and has for this reason become short-circuited; and those who are said by their mothers to be uninterested in girls are often so oversensitized that they are inhibited and unable to talk about it. Questioning on this subject must be handled with discretion. Look for the following points:

a) Childhood and adolescent difficulties.

(1) What sex instruction has he received? How was it given and by whom? How freely does he talk about his sex problems?

(2) What evidence is there of masturbation? Of erotic phantasy? When did these first appear? What has been his reaction toward them? What is the present situation?

b) Attitude toward the same and toward the opposite sex.

(1) Is he at ease or bashful with girls? Popular with them or shunned by them?

(2) What type of woman does he seek out?

(3) Are there any evidences of homosexuality? Specify.

c) *Special attachment or antagonism toward either parent or other member of family.*

d) *Love affairs and disappointments.*

e) *Sex irregularities before and after marriage.*

f) *Marriage.*

(1) Date; age at time of marriage.

(2) Courtship. Circumstances under which he met wife; length of courtship.

(3) Wife. Name; age; race. Religion; education; health; personality; social background.

(4) Mutual compatibility.

(5) Sexual regimen. Degree of satisfaction; use of contraceptives; maladjustments.

(6) Children. Age; sex. Health; physical and mental endowment; education. His attitude toward the children and their attitude toward him.

(7) Present home. Neighborhood; type of dwelling; ownership; sleeping arrangements; housekeeping; budget *vs.* income.

(8) Organization and spirit of home. Patriarchy; matriarchy; democracy; anarchy.

3. *Vocational Adjustments.* The Freudian idea of the "sublimation" of the sex drive may be better understood if we consider the problem in the light of the social nature of man. The individual must be able to feel that he is counting for something in the ongoing process of race perpetuation and improvement. It is obvious that this requirement may be met in other ways than just in raising a family. Many men find their reason for living in their vocation. Inquire therefore into the following:

a) *Plans and ambitions.* What has he wanted to make of himself? By what standards does his family measure success and failure?

b) *Industrial record.* Positions held; compensation; proficiency; reasons for changing.

c) *Attitude toward work.* Is he interested or indifferent? How much thought and study does he give to it outside of hours?

d) *Manner of work.* Consider his endurance, distractibility and exhaustibility, fitfulness and regularity.

e) *Relationships with employers and fellow workers.*

f) *Opportunity for self-expression.*

(1) In creative activity.

(2) In organization of the industry.

4. *Physical Condition and Health.*

a) *Physique.* Height, weight, type?

b) *General impression.* Distinguished, attractive? Or inconspicuous, homely, unprepossessing?

c) *Vitality.* Strength, endurance, virility?

d) *Disabilities.*

e) *Illnesses and accidents.*

f) *Use of tobacco, alcohol, drugs.*

IV. Later Years

All through the life of the individual there is a constant social reference. This comes to the fore in the adolescent period as he looks forward to his career and makes his major decisions as to his course in life. It is then that the altruistic purposes are formed and the great commitments made. With the advent of middle age comes a new level of development. A man's career as an individual is now largely in the past, and it becomes necessary for him to merge his own interests more and more with those of his family and his group and to bring himself into accord with what he conceives to be abiding. Any period of transition is likely also to be a time of reckoning. This is particularly true of the "involutional" period, the period preceding the decline of old age,

which with women comes more dramatically than it does with men. The hope, the promise, the flexibility of youth are gone, and the solutions must now be of another type.

It seems unnecessary to list a new set of questions for this period. For those who have reached middle age it should be sufficient to review their major life adjustments in the light of their ideals and standards and to determine the degree of fulfillment which life has brought them.

Especial attention should be given to significant changes in the life situation. Has the subject reason to feel that he is no longer needed? Have the children left home? Has the business been given up? Has he lost his job? Have persons near and dear to him been taken by death? Has he met with any particular frustrations? Inquire particularly into his health. In the case of older people, inquire into the blood pressure, the condition of the memory, and other physical and mental conditions. There is with them always the possibility of hardened arteries or other changes in the brain to be reckoned with.

THE PROBLEM OR DIFFICULTY

It is assumed that the study is focused upon some particular problem or difficulty which is to be explained as far as possible in terms of the individual's ambitions and previous experiences. For certain typical difficulties of a serious nature, such as mental illness, alcoholism, and delinquency, supplementary outlines may be needed in order to get an adequate picture of the difficulty. The following suggestions are offered as aids in dealing with

problems and crises that do not fall into such definite types:

1. **The nature of the problem or difficulty.**
2. **How long has it been recognized? What first brought it to the attention of the individual or his friends? What changes of behavior and attitude have been observed?**
3. **What is the individual's attitude toward it? How does he explain it? Is he trying to face it or to evade it? What has been the effect on his emotional condition? On his religious life? On his attitude toward others and toward his work? What is the outlook from his standpoint? What does he propose to do?**
4. **What is the attitude of his family and friends? What is their explanation? What do they think about the outlook for the future? What solution do they propose?**

ANALYSIS AND INTERPRETATION

Following the systematic presentation of all the pertinent data there should be a clear-cut summary of the findings, together with recommendations and suggestions in a form which makes them readily usable. Irrelevant details should be omitted and the significant considerations thrown into clear relief. Such a summary should include the following points:

1. **Statement of Problem. A concise redefinition of the problem and evaluation of the factors bearing upon it.**
2. **Classification. The place of this case in a general group.**
3. **Forecast. What is likely to happen in case nothing is done?**
4. **Solution. Proposed solution or plan of treatment and what may be expected as a result.**
5. **Comments. Implications of this case for the understanding of human nature and the prevention of similar difficulties in others. Questions and problems.**

SUBSEQUENT HISTORY

The original record should be supplemented by a careful account of what happened afterward. This should include a narrative of significant events, and an evaluation from time to time of the vocational, sexual, and social adjustments, of the philosophy of life, and of the personality traits. In addition, it is of value to review the original judgments and forecasts regarding the case in the light of actual developments and to make new guesses as to what is likely to happen.

READINGS

General

Cabot, Richard C. *Social Work.* (* See p. 159.) Note particularly chaps. iv-v.

Kirby, George H. *Guides for History Taking and Clinical Examination of Psychiatric Cases.* Albany: New York State Hospital Commission, 1921. Pp. 83. An excellent guide with many practical suggestions regarding procedure, based on the syllabus prepared by Adolf Meyer. This outline has been revised again by Dr. Cheyney.

Richmond, Mary E. *Social Diagnosis.* (* See p. 159.)

Stages of Personality Development

Allport, Gordon W. *Personality: A Psychological Study.* (* See p. 154. Especially pp. 120-221 and 390-434.

English, O. S., and Pearson, G. H. J. *Common Neuroses of Children and Adults.* New York: W. W. Norton & Co., 1937. Pp. 320. A good statement of the Freudian view of the earlier stages of development.

Healy, William. *Personality in Formation and Action.* (* See p. 155.) Chaps. ii-iii bear particularly upon this problem.

Jung, Carl Gustaf. *Modern Man in Search of a Soul.* (* See p. 157.) Chap. v is an excellent consideration of the later years.

* For publication data and comment.

Part Two

TYPES OF MALADJUSTMENT

INTRODUCTION

CASE STUDIES AND PARISH SURVEYS WOULD BE SUPERficial indeed if they did not bring to light situations and problems of great interest to the professional religious worker and capable of providing a basis for that exchange and criticism of experience which is the foundation of what we know as "science." The following outlines are offered in the hope that they may prove serviceable to ministers who are interested in helping each other to explore the experiences of their people and to discover the laws of the spiritual life which are operative therein. Included also is a selected list of books which may assist them in forming their own conclusions in the light of their observations and of the somewhat oversimplified "propositions for consideration."

We may begin with certain types of obvious maladjustment which have been made the subject of specialized study by medical workers. The pastor who would use his time and strength to best advantage must recognize that there are some cases in which the difficulty is so far ad-

vanced that his time is likely to be wasted so far as curing the victim is concerned. He will however in many cases be inclined to give the man in trouble the benefit of the doubt. He will moreover find it worth while to study a few hopeless alcoholics and paranoics and an incorrigible delinquent or two for the sake of what he can learn from them. It is a well-recognized principle that the advanced disorders merely show in exaggerated form difficulties which are common to us all. For the medical man a thorough grounding in pathology is regarded as essential. The same principle holds true also for those who deal with disorders of the personality. The individual who presents a dramatic dislocation in his relationships with himself or with his group can thus because of special stress reveal problems which exist in ordinary life but which in ordinary life do not carry enough emotional charge to lift them into the field of clear awareness.

IV

The Mentally Ill

EVERY MINISTER OF RELIGION, WHETHER HE KNOWS it or not, is dealing with persons who are mentally ill. In some form or other and in greater or less degree mental illness is to be found in a large proportion of our people. In the mental hospitals of this country there are today approximately 625,000 patients,[1] while the number of persons with serious mental illness who are not in hospitals is probably three or four times that figure. In addition, there are multitudes of persons who are mentally ill though not in aggravated form. The truth of this statement will be recognized when it is understood that "mental illness" is a term applied to maladies which lie chiefly in the realm of character. The mentally ill are in general well-meaning persons who have failed to achieve inner harmony on the basis of their own idea of

[1] According to the *Journal of the American Medical Association* for Apr. 20, 1946. There are in this country 563 mental hospitals. Of these only 18 are church controlled, all of them Roman Catholic. Actually there are at least two Protestant mental hospitals, but they are listed as "non-profit" organizations.

themselves. Among them are those whose difficulties represent well-established character trends and those whose worry and anxiety springs from an awareness of danger and the need of doing something about it.

Four chief forms of mental illness are commonly recognized: *psychosis*, *psychoneurosis*, *epilepsy*, and *psychopathic personality*.

The term "psychosis" is applied to those severer disturbances of the personality in which the patient is acting on premises and responding to symbols which his fellows do not recognize or accept. He is, in other words, living in a world of his own. The great majority of those admitted each year to our mental hospitals are psychotic. In about a third of these new admissions the peculiar conduct and beliefs are due to physical disease or to alcoholic poisoning. The remainder have not been shown to suffer from any disease of brain or nervous system.

The term "psychoneurosis" is applied to severe inner conflict in which the patient is still able to remain in touch with his group and sensitive to their opinions.

The term "epilepsy" is applied to those episodic disturbances of consciousness commonly known as "fits." Their causation is still imperfectly understood.

The term "psychopathic personality" is used somewhat loosely to denote poorly organized persons who have not gone so far as to have a "nervous breakdown." It is frequently applied to the irresponsible, the perverted, the ne'er-do-wells; but it is used more properly of the abnormally shy, the supersensitive, the vacillating, the irritable, the eccentric, and the difficult.

The psychotic types belong properly within the

province of the physician or psychiatrist. Most of them should be in an institution. The minister will therefore do well not to give much time to them unless he has special equipment for the task, and then only with the co-operation of a physician. He may suspect psychosis in cases of prolonged and profound depression; of undue and unusual excitement, agitation, volubility, and restlessness; of increasing indifference, apathy; of silliness; in cases in which a person is sure he is the victim of a conspiracy in which enemies are seeking to injure or destroy him; in cases, particularly in elderly persons, of increasing forgetfulness, impatience, and irresponsibility.

The epileptic is also a case for the physician. During the intervals of normality the minister may do much to help provided the patient is responsive. The prognosis in cases of well-developed epilepsy is however far from hopeful and may call for institutional care. Some states have institutions or colonies for epileptics.

In the case of psychoneurotics there are some types in which a specially equipped religious worker might be of great help, but ministers so equipped are few in number. Here again the physician claims the field, and even the best-equipped minister should work in co-operation with a physician. The minister will therefore be careful to seek the advice of a physician in cases where he finds severe and seemingly groundless anxiety, undue worry over health, or peculiar fears and compulsions. Psychoneurotics are not as a rule institutionalized. They make up a considerable proportion of the

clientele of the average physician. Many of them come to the minister with their problems.

In cases of psychopathic personality it will hardly be worth while for the minister to invest his time with the irresponsible and the perverted types; but with the shy, the oversensitive, the seclusive, he may accomplish much and prevent serious disturbances later on. The eccentric and the difficult will not be easily changed.

In all cases the principle holds true that, so far as psychotherapy is concerned, help can be given only where help is wanted. The great opportunity is to be found in those cases in which the better self is struggling to gain control and the sufferer looks to the minister as a representative of that which is supreme in his system of loyalties. This principle holds true in all situations, even though in the cases of severer disorders few ministers are now equipped to give the needed help.

The following outline is a supplement to the general case study in Chapter III. It suggests what to look for in the attempt to understand a case of mental illness.

SUPPLEMENTARY QUESTIONS FOR A CASE OF MENTAL ILLNESS

I. History of the Present Illness

1. **When did the patient or his friends first think that something was wrong? What were the first symptoms?**
2. **Had there been worry? Loss of sleep? If so, for how long? Was there adequate basis for anxiety or grief—business reverses, disappointments, physical illness?**
3. **What changes were there in behavior, in mood, in attitude toward others and toward work?**

4. What seemed to be on his mind? Was something about to happen? If so, what? What was his idea of himself? Did other people "have it in for him"? Did he feel himself in contact with superhuman forces? Were strange things going on? What changes were there in his religious attitude?
5. What were the physical symptoms?
6. What has been the attitude of the family?
7. Have there been any previous disturbed periods? If so, get all available information. When did they occur? How severe were they? How long did they last? What were the outstanding characteristics and ideation? How good a recovery did he make?

II. The Present Picture

1. *General Appearance.* Is he unusually active and talkative, or sluggish and apathetic? Any mannerisms? What is the condition of clothing, hair, shoes?
2. *Mood.* Is he happy? Anxious? Sad? Is the mood appropriate to the ideas? Is it variable? Are there evidences of strain?
3. *Intellectual condition.* Does he speak coherently? Are his answers relevant? Or is he confused, incoherent, irrelevant? How about his memory for recent and for remote events?
4. *Social attitude.* Is he aware of and responsive to the feelings and opinions of others? Is he self-assertive or submissive? Frank or reticent? Sociable or seclusive? Co-operative or antagonistic? Sensitive or indifferent? What evidence is there of embitterment? Of self-pity and desire for sympathy? What is his attitude toward work? Toward play? How does he use his leisure time? What are his reactions to success and failure? His response to special strains?
5. *Content of Thought.* How much does he think about his relationship to the universe? About his own mistakes and sins? Has he had experiences which he interprets

as manifestations of the superhuman? What is his conception of his own role? Are there ideas of death? If so, what is his attitude toward them? Are there ideas of world change or catastrophe? Of previous incarnation or rebirth? How far does sex figure in his ideation? What is his attitude toward it? Any ideas of persecution? Describe them. Who is after him and why?

III. Analysis and Interpretation

1. *Life Situation.* Give a concise appraisal of the vocational, sexual, and social adjustments as judged by the patient's own standards, with a brief summary of the evidence in support of this appraisal.
2. *Reaction Pattern.*
   a) What habitual ways of meeting difficult life situations are exemplified in the patient's past history?
   b) Have there been any previous attempts at reorganization, such as religious quickening and determined efforts to turn over a new leaf? Periods of emotional disturbance and resulting changes in character?
   c) What reaction pattern is represented?
3. *Personality Organization.* How well systematized are the beliefs? How much distortion of judgment is there? What evidences are there of fragmentation of thinking? Of deep regression (ideas of death, cosmic catastrophe, cosmic identification, etc.)?
4. *Classification.* In what general group does he belong?
5. *Prognosis.* Take stock of those factors in the patient's character and life situation which favor and those which do not favor a satisfactory outcome. On the basis of this stocktaking and of the present reaction pattern, what seems to you the outlook for the future?
6. *Treatment.*
   a) Is the patient accessible and responsive to treatment?
   b) Does he have sufficient character assets to warrant intensive treatment?
   c) Outline a plan of treatment.

7. ***Comments.*** **What implications do you see in this case for the understanding of human nature and for the prevention of similar difficulties in others?**
8. ***Questions and Problems.***

IV. Subsequent History

See suggestions on page 52.

FOR A CONFERENCE ON MENTAL ILLNESS

I. Preliminary Questions

1. **How many persons were found in the parish (or community) survey who had been sent to a mental hospital within the past year? What seemed to be the matter?**
2. **How many other persons were found in the survey who seemed to be suffering from some form of mental illness? Describe them.**
3. **How many patients are there in the mental hospitals of your state? How many admissions each year? How do these figures compare with those of the United States as a whole?**
4. **To which hospital or hospitals are the mentally ill of your community sent? What provisions are there in this hospital for religious ministration?**
5. **On the basis of some case studies discuss the religious implications of the experiences of the mentally ill.**

II. Propositions for Consideration

1. All forms of mental illness are characterized by maladjustments in the interpersonal relationships. The mental patient is one whose beliefs, attitudes, and behavior have set him apart as queer, different, difficult.

2. In some cases the peculiar beliefs and conduct are rooted in disease of brain or nervous system. Most cases of mental illness are however without demonstra-

ble organic basis. Concerning the nature and causation of these "functional" disorders there is much difference of opinion among those who are supposed to know, but they may best be regarded as character difficulties which fall into two general types:

a) Unsatisfactory but long-established ways of dealing with the sense of personal unworthiness, for example, the reactions of drifting and of concealment.

b) Desperate attempts at reorganization involving a more or less clear awareness of danger and an attempt to face the difficulties.

3. In those cases in which the disorder represents an unsatisfactory way of life there is little religious concern and few cases of recovery. In the attempts at reorganization there is marked religious concern and a fair proportion of recoveries. Such disturbances are therefore to be regarded as analogous to fever or inflammation in the body, not evils but manifestations of nature's power to heal. As such they are closely related to the religious conversion experience.

4. The essential evil in mental illness of the functional type is the sense of guilt—the sense of being cut off from those one loves and honors most by reason of desires and tendencies which can neither be given up nor acknowledged for fear of condemnation. All psychotherapy thus resolves itself into a matter of confession and forgiveness. It is not so much what the physician says to the patient that matters as what the patient is able to say to the physician. It is dependent not so much upon correct technique as upon an interpersonal relationship of trust on the one side and understanding on the other.

READINGS

Alexander, Franz. *Psychoanalysis of the Total Personality.* (* See p. 157.)

Bentley, Madison, and Cowdry, E. V. *The Problem of Mental Disorder.* New York: McGraw-Hill Book Co., 1936. Pp. x + 388. A symposium by five psychiatrists and twenty specialists in related fields regarding our present knowledge of mental illness and its causation. Important for what it does not claim.

Boisen, Anton T. *The Exploration of the Inner World.* (* See p. 157.)

Freud, Sigmund. *An Autobiographical Study.* (* See p. 157.)

———. *Introductory Lectures on Psychoanalysis.* (* See p. 157.)

Henderson, D. K., and Gillespie, R. D. *Text-book of Psychiatry.* London: Oxford University Press, 1927. Pp. x + 526. Probably the best manual of psychiatry. It represents the viewpoint of Adolf Meyer and of the American psychiatrists.

Jung, Carl G. *Modern Man in Search of a Soul.* (* See p. 157.)

———. *Two Essays on Analytical Psychology.* (* See p. 157.)

Ogburn, William F. "Frequency and Probability of Insanity," *American Journal of Sociology,* March 1929.

Sullivan, Harry S. "Conceptions of Modern Psychiatry," *Psychiatry,* February 1940. Pp. 1-117. An attempt to explore the field of mental illness with the combined insights of psychiatry, sociology, and anthropology, by one of the most brilliant American psychiatrists.

White, William A. *Forty Years of Psychiatry.* (* See p. 158.)

———. *Foundations of Psychiatry.* (* See p. 158.)

* For publication data and comment.

V

The Delinquent

DELINQUENCY IS COMMONLY A PREADOLESCENT manifestation. Where mental illness of the acute type seldom appears before adolescence, delinquent careers generally begin in the gang period. The mentally ill person is likely to have been a good boy, one who has internalized within himself the organized attitudes of society as represented by his parents and teachers. His policemen are thus inside him in the form of a conscience which passes judgment on all that he does or wants to do. The delinquent, on the other hand, is not as a rule greatly bothered by his conscience.[1] His policemen are usually outside himself.

There are of course many types of delinquents. Not infrequently we find cases in which inner conflicts are much in evidence. In such cases the delinquent behavior may be an attempt to strike a balance between unacceptable desires and the claims of conscience.

[1] This does not mean that the delinquent does not have inner controls nor that he does not judge himself. The point is that he has a different set of values from those of organized society.

In many cases delinquency represents rebellion against the representatives of authority or efforts at bravado on the part of a youngster who is inwardly insecure.

In the majority of cases the delinquent seems to be a young individual who has never learned to take seriously the authority of parents and teachers.

Very frequently the delinquent is actuated by the spirit of adventure. He may belong to a gang. He may live in a neighborhood in which delinquency is the normal way of life for a vigorous and healthy boy. To follow in the footsteps of the Capones and the Dillingers may in such neighborhoods be the way to win the approval of his fellows.

Treatment involves always the necessity of winning the confidence of the boy and learning to see through his eyes. Only in so far as it is possible to win his affection and admiration will it be possible to bring about changes in his ideals and attitudes.

BRIEF OUTLINE FOR STUDYING A DELINQUENT

1. ***The Present Situation.*** **How did the case come to your attention? What is the difficulty? Picture of the individual:**
   - ***a)*** **His physical, temperamental, and intellectual equipment.**
   - ***b)*** **His cultural background.**
   - ***c)*** **His school and work record.**
   - ***d)*** **His general attitude.**
2. ***The Beginning and Development of the Delinquent Career.***
   - ***a)*** **When did he first show delinquent tendencies? Under what conditions? What did he do?**

b) In what delinquent acts has he been involved?

c) Were these delinquent acts committed alone or in company with others? What is his attitude toward them?

d) What disciplinary measures have been taken—at home, in school, by the court? What has been the boy's reaction?

3. *Possible Causes.*
   a) Neighborhood conditions.
   b) Home conditions.
   c) Companions.
   d) Heroes.
   e) Fields of success and failure.
   f) Attitude toward those in authority.
   g) His idea of himself.
   h) Evidences of inner conflict.
4. *Boy's Own Story.*
   a) How does he account for his behavior?
   b) What does he think about the future?
5. *Diagnostic Summary.*
   a) Brief analysis of the difficulty and its causes.
   b) What is likely to happen if nothing is done?
   c) Plan of treatment and what may be expected from it.
6. *Questions and Comments.*

FOR A CONFERENCE ON THE DELINQUENT

I. Preliminary Questions

1. How many juvenile offenders did you find through your survey who had been brought to court or committed to correctional institutions? What were the charges?
2. How many others did you find who seemed headed for trouble and conflict with the law? Describe them. What sort of homes do them come from?

3. How many of them belong to gangs? Who are the leaders of these gangs? What activities do they engage in? Who are their heroes? What are their codes? If possible, present one or more case studies.

4. What older offenders did you find in your survey? How many of them had court records? What were the charges brought against them? Had they been delinquent as boys? Describe them, if possible, on the basis of one or more case studies.

5. Did you find any successful men who had been delinquent as boys? Describe them.

II. Propositions for Consideration

1. The way a boy interprets his experiences and feels about things is more important than what he does and the environment in which he lives.

2. Among the various factors in a boy's life the persons to whom he responds are the most important. He may have known any number of fine persons without receiving one of them into his life. To understand him we must take account of those he has loved and hated.

3. Delinquent behavior may be due to a variety of causes. Among them we find:

a) Failure of the parents to gain the boy's affection and loyalty.

b) Rebellion and hatred against those who represent authority, or, more frequently, a failure to take them seriously.

c) Lack of success and hence lack of interest in socially approved pursuits.

d) Association with criminal gangs and acceptance of criminal prototypes as objects of admiration.

e) The sense of insecurity and the need of proving courage.

f) The lure of the forbidden.

g) The attempt to strike a balance between unacceptable desires and the claims of conscience.

4. Treatment is dependent upon gaining the boy's confidence. It involves understanding the causes of the misbehavior and bringing a change into the boy's way of thinking and feeling about things. Changes in environment help only in so far as they serve to break bad influences and bring the boy into contact with some desirable person whom he admits into his confidence and affection.

5. Mere punishment and severity, while sometimes producing conformity in behavior, is likely to induce or intensify hostile and rebellious attitudes. It tends therefore to make the essential difficulty worse. This principle applies to the treatment of older offenders as well as younger ones.

6. In spite of our advances in the understanding of delinquents and criminals and in spite of the growing number of enlightened criminologists, present-day criminal law is still based upon the old principle of an eye for an eye and a tooth for a tooth. It looks at the crime, not at the criminal, at the deed rather than at the motive. For this reason, as commonly administered it neither reforms the criminal nor protects society.

READINGS

Aichhorn, August. *Wayward Youth.* (* See p. 158.)

Alexander, Franz, and Staub, Hugo. *The Criminal, the Judge,*

* For publication data and comment.

and the Public. New York: The Macmillan Co., 1931. Pp. xx + 238. A penetrating discussion of the problem of crime and its punishment.

Glueck, Sheldon and Eleanor. *Criminal Careers in Retrospect.* New York: The Commonwealth Fund, 1943. Pp. xvi + 380. This book brings up to date a statistical study of great importance.

Hartwell, Samuel W. *Fifty-five Bad Boys.* (* See p. 158.)

Healy, William. *Mental Conflicts in Misconduct.* (* See p. 158.)

———. *New Light on Delinquency and Its Treatment.* New Haven: Yale University Press, 1936. Pp. vii + 226. Dr. Healy here attempts to bring his findings up to date.

Healy and Alexander. *Roots of Crime.* (* See p. 158.)

——— and others. *Judge Baker Foundation Case Studies.* Boston: Judge Baker Foundation, 1923. A thorough and illuminating study of a number of delinquents prepared by Dr. Healy and his associates for teaching purposes.

Shaw and MacKay. *Social Factors in Delinquency.* (* See p. 158.)

Thrasher, Frederick M. *The Gang.* Chicago: University of Chicago Press, 1927. Pp. xxi + 571. This and the above study by Shaw and MacKay are two important studies of delinquency in Chicago by competent sociologists.

* For publication data and comment.

VI

The Sexually Maladjusted

ACCORDING TO MALINOWSKI, SOME MEANS OF REGULATING the sex drive is found in all species of animals. In the case of most mammals there is a limited rutting season which supplies opportunity for selective mating, the magic wand by which the great biological adaptations have been brought about. Outside of the rutting season the sex drive is quiescent, and the competition and strife and overpowering absorption which it engenders are thus eliminated from the ordinary life of the animal species. In the case of man, on the other hand, the sex drive is fairly constant, but it is nonetheless regulated, and that most rigorously. No human race is known which does not have customs and taboos which serve to regulate the sex drive in the interest of the race. These taboos and customs operate not merely externally in the form of socially enforced laws, but also internally in the form of conscience.

It follows, therefore, that customs and taboos are the method distinctive of mankind for dealing with the pow-

erful drive on which the perpetuation of the race is dependent. As such, they have been subjected to the same laws of variation and selection which have controlled all evolutionary processes, and survival has tended to go to those races whose codes have been wise and to those individuals who have conformed to the codes. It is important to recognize that in the domain of sex the results of departure from an established code can hardly be determined within a single generation. Its wisdom can only be seen through what happens over a long period of time.

Since the sexual impulse is concerned not merely with the perpetuation of the race but also with its improvement, and since among all races of men it is regulated by custom and taboo rather than by physiological means, it is not difficult to understand why sex maladjustments figure so prominently in the experiences of the mentally ill.

Organized religion has always been concerned with the regulation and interpretation of sex love, and the minister of religion has need to bear in mind the important part it plays in the lives of his people.

Because of the varied nature of the problems relating to sex maladjustment it has not seemed advisable to prepare an outline for the study of such cases. Certain general principles may however be recognized:

1. Direct questioning regarding sex adjustments is best deferred until rapport has been established.

2. An individual who is perplexed and worried regarding his sex adjustments is likely to speak in symbols which partly convey and partly conceal what is on his

mind. Misgivings regarding theological doctrines or moral questionings of a trivial nature have sometimes a deeper meaning which the counselor should be able to grasp.

3. The opportunity to get certain things off the chest has itself curative value. In many cases all the wise minister needs to do is to listen understandingly and ask a few intelligent questions. In psychotherapy it is what the patient is able to say rather than any advice the doctor gives which brings results.

4. Other suggestions will be found in the chapter "Principles of Personal Counseling."

FOR A CONFERENCE ON THE SEXUALLY MALADJUSTED

I. Preliminary Questions

1. **How many persons were found in the survey who were judged to be problems to themselves and to others because of sex maladjustment? Consider particularly the number of unfaithful husbands, unfaithful wives, wayward young people, unmarried mothers, prostitutes, cases of mental illness due to chaotic sexuality.**
2. **How many of these persons are still in good standing in their church? In their own social circles? In what ways have they been made to feel uncomfortable?**
3. **How many divorced persons did the survey show? What light have you on the reasons for divorce in these cases?**
4. **How many persons have come to you because of marital difficulty? Because of troubled conscience due to inability to manage the sex drive? Give figures for the past year; for the past three years.**

II. Propositions for Consideration

1. The Christian Church has always been vitally concerned with the regulation and interpretation of sex love. Not only does it claim a role in connection with

marriage and birth, but the sins with which it has been concerned in the evangelistic message of the past have been largely sexual transgressions. This has not always been explicit, and many ministers would not be ready to acknowledge it. It is however none the less true, and that quite properly.

2. Religion and sex love, as William Ernest Hocking points out, are closely related. Those who would explain the origin of religion in terms of sex are not wholly mistaken. They have however missed the point. It is not that religion is to be reduced to the level of sex, but that sex love at its best approaches religion. Each wants somewhat the same thing—union with the idealized other-than-self. Sex love wants something which is beyond the finite love object. It is seeking that which religion represents, and when the idealizing element is left out it is no longer love.

3. The right of the minister of religion to deal with the problem of sex is today being challenged, and there is need of rethinking carefully his function in relation to that of the doctor. In general the minister is no expert in the physiological aspects of the sex problem, but in so far as the problem relates to the philosophy of life and to the problem of sin and guilt, he is very much concerned and ought to be able to speak with as much authority as the physician or the psychiatrist.

4. The essence of the sense of guilt is to be found in the sense of estrangement due to the presence of desires and tendencies which one is unable either to renounce or to acknowledge for fear of condemnation. For this reason it is not necessary to belittle the difficulty or to lessen

the striving after self-mastery in order to effect a cure. The essential thing is the restoration of right relationship. It is this insight which is the essence of the teachings of Jesus and Paul. They found that God is love and that he is willing to forgive even to the uttermost wherever there is the will to do right.

5. Sex education is not so much a matter of instruction as of psychotherapy. The mere imparting of information may do as much harm as good. It may add fuel to the uncontrollable desires that are causing the trouble. The important thing, as in all psychotherapy, is not so much what the physician says to the boy, as the freedom with which the boy is able to talk to the physician. The aim throughout is to modify the boy's way of thinking and feeling about the matter.

6. The commonly accepted view that worry is the real evil in masturbation is a mistaken one. Worry may produce discomfort even to the point of actual disorder, but it is indicative of an awareness of danger which may lead to reorganization. The real evil is the short-circuiting of the sex drive, and the really ominous thing would be not to worry in the face of a really serious maladjustment of this sort.

7. In any consideration of the problem of divorce, it is important to bear in mind that there are cases in which divorce is definitely a psychotherapeutic measure for both parties. The reference here is to persons who find it impossible to accept the status of husband or wife and who develop serious disorders whenever they assume that responsibility.

8. Because of the fact that sex indulgence is being

divorced from the responsibilities of parenthood, we are today going through a process of reorganizing our sex codes. Such a period of transition is fraught with danger as well as with opportunity and calls for wisdom and understanding on the part of religious leaders.

READINGS

Boisen, Anton T. *Exploration of the Inner World.* (* See p. 157.) See chap. xii for an elaboration of the view presented in this chapter.

Freud, Sigmund. *Introductory Lectures on Psychoanalysis.* (* See p. 157.) Note particularly lectures 20-21.

Gayer, Michael F. *Being Well-born.* Indianapolis: Bobbs, Merrill Co., 1927. Pp. 490. A good presentation of the geneticist's contribution.

Hocking, W. E. *Human Nature and Its Remaking.* (* See p. 155.) Chap. xlii.

Horney, Karen. *New Ways in Psychoanalysis.* New York: W. W. Norton Co., 1939. Pp. 299. Chaps. iii and vi give a criticism of Freud's sexual theory from the standpoint of a present-day psychoanalyst.

Malinowski, Bronislaw. *Sex and Repression in Savage Society.* New York: Harcourt, Brace & Co., 1927. Pp. xv + 285. A discussion of this problem from the anthropologist's viewpoint. See particularly pp. 193-206.

Rank, Otto. *Modern Education.* (* See p. 156.) Particularly chap. ii.

* For publication data and comment.

VII

The Alcoholic

ALCOHOLICS ARE COMMONLY GROUPED WITH THE mentally ill. Excessive drinking is frequently rooted in character difficulties. It certainly leads to disorganization of the personality.

Alcohol is classed as a depressant of the anesthetic type. This means that its action affects first the top of the brain—which is concerned with judgments, inhibitions, tensions—and with increasing doses its progresses deeper and deeper, so that muscular co-ordination also suffers and eventually unconsciousness is induced. It thus contrasts with a narcotic, such as morphine, which immediately affects the nerve centers at the base of the brain, causing relief from pain, accompanied usually by sleep or stupor. It contrasts also with hypnotic drugs, like the bromides and barbiturates, which induce sleep without first inducing intoxication. The apparent stimulating effects of alcohol are due to the fact that it lessens the inhibitions. Alcohol thus offers a quick route to the land of unreality and wishful thinking.

Some authorities[1] make a distinction between what they call "symptomatic drinking" and "addictive drinking." There are, they say, those who drink in order to relieve physical pain, intrapsychic (mental) tensions, or painful social situations. This is drinking of the *symptomatic* type. But if anyone—no matter how healthy or well-organized he may be—drinks heavily enough and long enough, there will inevitably appear a new disease process and new symptoms *as a result of his drinking*. The new difficulties may be physiological, psychical, or social, or any combination of these; and the individual will seek relief from them by more drinking. A man may thus drink because he is feeling discouraged. He gets drunk and then has all the more reason to feel discouraged. His friends begin to look askance at him. Perhaps he loses his job. More than that, his gastrointestinal system and his central nervous system may be damaged. He thus becomes an *addict*. A vicious circle is established wherein he drinks to relieve the consequences of his drinking.

There is general agreement that there are few more difficult treatment problems than that presented by the alcohol addict. There is also general agreement that the objective of treatment must be total abstinence. Once a man has become an addict there can be for him no such thing as moderate drinking.

Among the various methods of treatment we may distinguish three: psychotherapy, conditioned reflex treatment, and group therapy.

[1] See Robert Fleming, "Medical Treatment of the Inebriate," in *Alcohol, Science and Society*, pp. 387 ff.

Psychotherapy is particularly called for in symptomatic drinking on a psychoneurotic basis. When a man drinks in order to find relief from an uneasy conscience, the inner conflict must be solved before he can get well. As a treatment for ordinary alcoholism psychoanalysis has not been too successful, and most psychoanalysts are inclined to avoid alcoholics. One very successful worker, the Rev. Elwood Worcester, and his associate, Mr. Courtney Baylor, have made considerable use of "therapeutic suggestion." It is to be noted that although Dr. Worcester began by using hypnosis in many different types of mental difficulty, he eventually limited it to the alcoholics alone.

The conditioned reflex treatment is designed to build up an aversion to alcoholic beverages so that the alcoholic will become nauseated at the sight, taste, or smell of them. The drug apomorphine, which induces vomiting, is thus given hypodermically. Then in about two minutes, just when he is about to be nauseated, the patient is made to drink a full glass of whiskey. He of course vomits it up. The process is repeated after four hours and again after another four. The treatment is continued for a couple of days, during which he is not allowed to eat anything. Sometimes emetine is substituted for apomorphine; in that case the treatment is continued for perhaps six days. Cures are reported in from 25 to 50 per cent of the cases treated.

Under "group treatment" we may consider the work of Alcoholics Anonymous and of the religious mission. There is general agreement that Alcoholics Anonymous and the Salvation Army both do effective work. The for-

mer has the advantage of greater prestige, just at present, and for this reason it is able to help persons of higher social and economic levels than the ordinary religious mission is able to reach. The success of these groups is to be attributed to their unbounding faith and patience and to the warm social support which they provide. They are able in many cases to offer the alcoholic an effective substitute for his alcohol.

QUESTIONS FOR THE STUDY OF AN ALCOHOLIC

1. **How did this man come to your attention? What is his present condition? His present situation?**
2. **What type of drinker is he—solitary or convivial? Steady or periodic? Good-natured or a fighter? What kind of alcohol does he use? Any other drugs? Is he a symptomatic drinker? Has he become an addict?**
3. **History of the periods and their relative seriousness and length. Are they getting worse? What reverses has he suffered by reason of his drinking?**
4. **Possible causative factors:**
   - ***a)*** **Inheritance.**
   - ***b)*** **Inner conflicts.**
   - ***c)*** **Temperamental storms, "ups and downs," "blues."**
   - ***d)*** **Physical pain and discomfort.**
   - ***e)*** **Business reverses, domestic difficulty, disappointment in love, social maladjustment and sense of inferiority.**
   - ***f)*** **Suggestibility.**
   - ***g)*** **Lack of positive interests and habits.**
5. **Characteristics:**
   - ***a)*** **Physical, temperamental intellectual equipment.**
   - ***b)*** **Cultural background.**
   - ***c)*** **Work and school record.**
6. **Why does he think he drinks?**

7. What is the outlook from his point of view?
8. What do his friends and advisers think?
9. Diagnostic summary and recommendations.

FOR A CONFERENCE ON THE ALCOHOLIC

I. Preliminary Questions

1. How many persons were found in the survey of the parish who were victims of alcohol?

2. How many broken homes did you find in the survey which were traceable to the use of alcohol? How many automobile accidents?

3. What proportion of the average dollar spent in this community is used for alcoholic beverages?

4. What is the influence of the liquor traffic in this community? What is the general attitude toward it?

II. Propositions for Consideration

1. The prognosis in cases of chronic alcoholism is generally poor, and the minister who undertakes to work with an alcoholic must be prepared for disappointing results. This is true of drug addiction in general. Experience has shown that it is a waste of time to talk with a man while he is still drunk or to attempt psychotherapy with those who merely *submit* to treatment in order to gratify a wife or an anxious father or mother. For successful treatment there must be on the part of the patient a genuine purpose to become a total abstainer for life. It is impossible to change a drunkard into a moderate drinker.

2. Alcoholics by the time they come to the minister are likely to be in bad shape physically and in need of repair. A physician's help is much to be desired.

3. Whatever the importance of the physiological

factors in the case of the addict, the emotional factors are of great importance and the church can do much to help him by surrounding him with a warm, friendly environment and by kindling and supporting his faith in himself.

4. It is generally agreed that more can be done in the way of rehabilitating alcoholics by those who have themselves been cured of alcoholism than by any other type of worker. The minister of religion will therefore do well to use the services of Alcoholics Anonymous.

5. The difficulty in curing alcoholism points to the need of social regulation. The prohibition movement in so far as it relied on local option was a step in the right direction.

6. The repeal of the Eighteenth Amendment was due in large part to the fact that it had *never* been accepted by our urban populations. The step is thus seen to have been taken too hastily, without sufficient recognition of the ineffectiveness of mere legislation when it is not supported by local public opinion. The general moral letdown which resulted from the war was of course another factor in the repeal of this amendment.

7. The prohibition movement, while in the right direction, tended to short-circuit the moral influence of the church and to place reliance upon legislation. More than that, it tended to induce false perspectives in that among church people it was often stressed to the neglect of more important social problems.

READINGS

Alcohol, Science and Society. New Haven: Quarterly Journal of Studies on Alcohol, 1945. Pp. xii + 473. Twenty-nine lec-

tures and discussions given at the Yale Summer School of Alcohol Studies.

Emerson, Haven. *Alcohol and Man.* New York: The Macmillan Co., 1932. Pp. xi + 451. A symposium by outstanding specialists on the physiological, psychic, and social effects of alcohol.

Henderson, D. K., and Gillespie, R. D. *Text-book of Psychiatry.* (* See p. 63.) See particularly pp. 271-83 for a consideration of the problems of alcoholism and drug addiction in one of the best psychiatric textbooks.

Jellinek, E. M., and Haggard, H. W. *Alcohol Explored.* New York: Doubleday & Co. A clear statement of the latest findings regarding the use of alcohol and its effects.

McDougall, William. *Abnormal Psychology.* (* See p. 153.) See chap. iii for a consideration of the physiology and psychology of alcoholism on the basis of important original research by a great psychologist.

Strecker, E. A., and Chambers, F. T. *Alcohol: One Man's Meat.* New York: The Macmillan Co., 1938. Pp. xvi + 230. An excellent presentation, by two competent psychiatrists, of what we know regarding the psychology and the treatment of alcoholics.

Worcester, Elwood, and McComb, Samuel. *Body, Mind and Spirit.* Boston: Marshall Jones Co., 1931. Pp. xix + 367. Chap. viii gives some wise remarks by a successful worker with alcoholics.

* For publication data and comment.

VIII

The Physically Ill

THE PROBLEM OF PHYSICAL ILLNESS IS FOR THE pastor an ever-present one. No parish is without its share of sick people. The number of persons in our general hospitals at any one time may be less than in our mental hospitals, but if we consider the number of different persons cared for within a twelve months' period we get a different picture. Where the mental hospitals care for a total of perhaps 900,000, the general hospitals take care of about 15,000,000.[1] This figure does not include those who come to out-patient clinics and dispensaries. Neither does it take account of the multitudes who do not come to the hospitals but are cared for at home. It is, however, greatly increased because of the war.

In considering the pastor's responsibility in relation to the sick persons in his parish we must realize that psychic factors figure prominently in physical disease. Competent physicians estimate that perhaps half

[1] According to the *Journal of the American Medical Association* for Apr. 20, 1946.

their patients come to them because of difficulties which are primarily mental. Physical illness is frequently a means of escaping self-blame or of evading difficult situations. In some cases it is a means of claiming attention or sympathy. Frequently illness is due to lowered vitality consequent upon discouragement and hopelessness. By the same token, attitudes of courage, of faith, of calm assurance that all is well no matter what happens, make it possible for the healing forces to operate effectively. The message which religion brings of the joy that triumphs over pain, of the life that springs eternal, has untold power to help.

It must also be borne in mind that the patient may not be the only one who needs help. His family, his friends, may be suffering with him. Their lack of poise may be affecting him adversely. Or their anxiety may be manifesting itself in subtle ways which have effects no less unfortunate. In cases of hopeless or fatal illness it may be the family rather than the patient that needs help.

In many cases the help needed is of a very practical sort. The family's resources may be limited. If the patient is being cared for in a hospital, the financial problem will be worrying them. If he is being cared for at home, the immediate relatives may be worn out with the task of waiting on him.

The minister's power to help in cases of illness will be determined by his understanding, his tact, his practical wisdom. It will also be determined in large part by the attitude of the patient and of his family and of the physician in charge.

The great opportunities are to be found in periods

of crisis, such as surgical operations or death and bereavement; also in the period of convalescence. In the case of serious surgical operations the wise minister may do much to fortify the patient and help him to approach the ordeal with that quiet confidence which gives the healing forces the best chance to work. In the case of death and bereavement he has an opportunity to interpret the experience constructively for minds that are quickened by sorrow. In the case of convalescence he is likely to find persons who have time to think and who are sometimes thinking very seriously regarding their fundamental orientations. In any case, the minister is likely to find them appreciative of attention, and not infrequently he can be of real service to them. His help may be particularly needed where the convalescent is faced with some permanent impairment, such as a chronic illness on the loss of a leg. He may also have a special opportunity in cases where recovery is puzzlingly slow.

The minister who is able to enter into these searching experiences of his people with true understanding will find in periods of illness an opportunity to establish himself in their hearts. He can also multiply his own effectiveness by enlisting and training members of his church in the art of ministering to the sick.

As a means of acquiring understanding and skill in dealing with the sick the minister will do well to keep careful notes on his visits with them. Such notes will enable him to check on his mistakes and successes and thus arrive at the principles involved. It will also be

found that they are often a means of gaining new insights regarding the patient and his problems.

The outline suggested by Cabot and Dicks in *The Art of Ministering to the Sick* is as follows:

1. **Name, age, sex, marital condition, occupation, family, church relations, physical condition (diagnosis), prognosis.**
2. **Reasons for seeing the patient: How did the patient come to the attention of the minister? What is the problem as described by whoever asked the minister to see the patient (member of family, patient himself, doctor, nurse, social worker, friend)?**
3. **First impression: Description of physical appearance and of attitude. (If the minister has not seen the patient before, a first impression should be recorded; after that, whenever the patient is seen note should be made of changes in appearance and attitude.)**
4. **What happened? (At this place should be written the main body of notes. Note whether you directed the patient's thought or whether you merely listened. Summary of discussion, including as many direct quotations as possible, giving worker's questions in direct quotation also.)**
5. **Summary:**
   - ***a)*** **Material revealed, problem as observed; needs of patient.**
   - ***b)*** **How can these needs be met? Patient's resources, estimated intellectual capacity, attitude toward religion?**
   - ***c)*** **Brief description of the patient and of this visit: Did the patient seem glad to see you?** [2]

Where the visit is made in the home, note should also be made of the conditions found there and of the

[2] Pp. 256-57. Used by permission of The Macmillan Company, publishers.

attitude shown by the various members of the family.

FOR A CONFERENCE ON THE MINISTRY TO THE SICK

I. Preliminary Questions

1. **How many sick persons are there at present in your parish? What is your estimate of the number who have been sick during the last twelve months?**

2. **In the case of those now sick, what diseases are represented? How many of these cases are of the chronic or malignant type? How many cases are there of tuberculosis? Of cancer? Of disabling accidents?**

3. **How are the persons now sick being cared for? How many are in hospitals? How many are at home?**

4. **What resources are there in the community for the care of the sick? What hospitals are there? How are they supported? What charges do they make? How many physicians are there? Estimate the cost per family of medical care.**

5. **What is the situation in the homes of those now sick? In what way are the strains, financial and otherwise, being met?**

6. **What is the attitude of the patient toward his illness? Of his family? Are there any cases in which emotional difficulties may explain the illness? In which emotional attitudes are impeding recovery?**

II. Propositions for Consideration

1. The Christian Church has always been interested in the care of the sick. For many centuries this task has been under its care. Even today the churches of America operate 1,036 hospitals with a total of 135,500 beds and an annual admission rate of 3,877,000.[3]

[3] According to the *Journal of the American Medical Association* for Apr. 20, 1946.

2. Physical illness may in many cases be explained in terms of reaction to a difficult life situation which differs only in form from mental illness. Five professional men in middle life lose their jobs. Within four years two of them die—one of a kidney ailment, another of cardiac trouble. A third lands in a mental hospital. There seems little question that the blow to their hopes and ambitions had much to do with the two cases of fatal disease as well as with the case of mental illness. Discouragement and hopelessness lessened their physical vitality and powers of resistance and made these men liable to the diseases which carried them off. Psychic factors are thus involved even in definite physical disease, and treatment must take care of the entire man, mental as well as physical.

3. Among the pathological processes there are forms, such as those involved in inflammation and in fever, which are manifestations of nature's power to heal. The doctor's task is to assist these forces. This he may do by removing obstacles and making conditions favorable for their effective operation. Among these conditions the mental attitudes are not the least important. This fact will account for the results achieved by faith healing in its various forms. This consideration indicates that the ministry of religion has ever a place in the sickroom.

4. The chief obstacle to recovery, so far as attitudes are concerned, is anxiety and fear compounded with suspense and mystery. True religion should make possible an attitude of resignation combined with faith and courage. The pastor can be of greatest help in seri-

ous illness where it is possible for him to deal with the patient on the basis of the truth—helping him to be ready for the worst, but comforted and unafraid. Whether this is possible will depend largely upon the patient. Where there is religious faith to build upon, there should be no danger in letting the patient know the full seriousness of his condition. Where, on the other hand, the patient has unresolved problems, intimations that his condition is serious might be hazardous. The religious worker is likely to feel that there is more to be gained than lost through telling the truth, but the physician in charge may not agree. In any case, the task of the minister of religion is so to interpret life as to enable his people to meet its difficulties and rise superior to them.

READINGS

Boisen, Anton T. *Hymns of Hope and Courage.* New York: Harper & Bros., 1942. Pp. 112. A compilation of hymns, prayers, and passages of scripture prepared for public worship in hospitals but intended also for the personal use of sick people.

Cabot, Richard C. *A Layman's Handbook of Medicine.* Boston: Houghton Mifflin Co., 1916. Pp. xvii + 527. An attempt to boil medicine down to the essentials needed by social workers. Clear, interesting, by no means out of date.

———. *Social Work.* (* See p. 159.)

Cabot, R. C., and Dicks, R. L. *The Art of Ministering to the Sick.* (* See pp. 158-59.)

Cannon, Walter B. *The Wisdom of the Body.* New York: W. W. Norton Co., 1932. Pp. xv + 333. A masterly account of the healing processes in the human body.

Dicks, Russell L. *When You Call on the Sick.* New York: Harper & Bros., 1938. Pp. vii + 32. A brief manual written for

laymen. Its purpose is given as that of helping laymen who find themselves assigned to the task of visiting the sick, also that of protecting the sick.

Dunbar, Helen F. *Psychosomatic Diagnosis.* New York: Harper & Bros., 1943. Pp. xix + 744. An authoritative treatment of the interrelationship of mental and physical factors in physical disease.

Hoskins, Roy G. *The Tides of Life.* New York: W. W. Norton Co., 1933. Pp. xi + 352. A well-written account of the function of the endocrine glands by one of our foremost endocrinologists.

McComb, Samuel. *A Book of Prayers.* New York: Dodd, Mead & Co., 1923. Pp. xvi + 243. Contains many prayers for those who are sick and in trouble, written by Dr. McComb himself. A valuable collection.

Wise, Carroll A. *Religion in Illness and Health.* New York: Harper & Bros., 1942. Pp. xvi + 279. See especally chap. ii for an excellent discussion of the emotional factors in physical illness.

Weiss, Edward, and English, O. S. *Psychosomatic Medicine.* Philadelphia: W. B. Saunders Co., 1943. Pp. xii + 687. A well-written textbook on body-mind relationships in physical disease.

* For publication data and comment.

Part Three

GENERAL PROBLEMS

IX

Principles of Personal Counseling

THE TERM "COUNSELING" IS COMING INTO COMMON usage to denote non-medical attempts at psychotherapy, for the most part in cases which are not thought of as involving mental illness. It is the less pretentious equivalent of the term employed by medical men to denote healing by mental means. The principles of good personal counseling will, however, be the same, whether it is done by minister or physician and whether the case be clearly pathological or not.

The minister of religion is called upon to deal with cases of many types and with problems which range from economic distress and physical illness to marital difficulty, bereavement, and troubled conscience. The number with which he deals will be limited only by his insight and skill and by the extent to which he has gained the confidence of his people. In some of these cases he may give help of the practical variety. He may give money or food or clothing. He may nurse those that are sick. In most cases, however, he gives counsel and com-

fort. He deals with the attitudes of his people, and he does so by talking with them individually and collectively. He has therefore constant need of proficiency in the art of personal counseling, or psychotherapy, and he may for that reason profit by the experience of medical men in their efforts to help the mentally sick.

It must be recognized that it is not easy to lay down definite rules of procedure. Psychotherapy is chiefly a matter of understanding and is dependent on the personal relationship between physician and patient. Wherever the patient trusts the physician enough to talk with him regarding his real problems and the physician is interested and willing to listen to his story, the physician may be able to help even though his techniques are bungling and his theories largely wrong. For this reason quack doctors often perform real cures, and faith healing such as that practiced by Christian Scientists is not without results. This does not mean that true understanding and good techniques are unimportant. It merely calls for recognition of the complexity of the problem and of the danger of permitting counseling experience to become fixed in any particular set of rules and procedures. It calls also for a sharp distinction between two contrasting methods of personal counseling. One of these imposes suggestions and relies upon the prestige of the therapist. This is the method of "faith healing," which is represented in its extreme form by the use of hypnosis. The other relies upon balanced judgment and insight and the winning of the patient's confidence. Its aim is to help the patient to discover and solve his real diffi-

culties. This is the method of modern psychotherapy as used by the various psychoanalytic schools.

The church's attempts at psychotherapy in the past have been largely of the faith-healing variety—treatment without diagnosis. The hope of progress in the future lies in the development of understanding.

FOR A CONFERENCE ON PERSONAL COUNSELING

I. Preliminary Questions

1. **How many persons have you talked with during the past twelve months regarding their personal problems? How many of these sought you out? In how many cases did you take the initiative?**
2. **Classify the cases under the following headings in accordance with the problems they represent:**
   - ***a)*** **Economic distress.**
   - ***b)*** **Vocational perplexity.**
   - ***c)*** **Love affairs.**
   - ***d)*** **Marital difficulties.**
   - ***e)*** **Problem children.**
   - ***f)*** **Sickness and bereavement.**
   - ***g)*** **Theological perplexities.**
   - ***h)*** **Troubled conscience.**
   - ***i)*** **Commitment to the Christian life.**
   - ***j)*** **Other problems.**
3. **To what extent are your sermons based upon and directed toward the personal problems of your people?**
4. **What arrangements have you for receiving those who come to consult with you?**
5. **What procedures do you follow in your interviews?**
6. **What records do you keep of the interviews?**

II. Propositions for Consideration

1. In all cases that come to him the minister's main job is with attitudes. Even in cases of economic distress

the practical help which he may give is of doubtful value except as it has some desired effect upon the attitude of the recipient.

2. An indispensable condition of the counselor's being able to give the needed help is that he identify himself with the man in difficulty so that he can see the problem through the man's eyes. To argue or "reason" with the patient is futile because such an approach at once places the counselor in the position of a critic or antagonist.

3. Each individual knows himself better than anyone else can possibly know him and must assume final responsibility for his course in life. The good counselor will show respect for his client by listening to what he has to say and by refraining from jumping at conclusions or offering cheap advice. For the same reason he will beware of imposing his own ideas upon his client. He will thus begin with the client's formulations, intent upon understanding them and using them to bring about the needed unification of the personality upon a socially satisfactory basis.

4. The skillful counselor will keep himself continuously alert to his client's feelings and attitudes rather than to the superficial content of his remarks.

5. The good counselor must be an accurate judge of character. He may sometimes have to condemn in that he may conclude that certain cases do not warrant intensive treatment, but he must be quick to see the possibilities of usefulness amid the wreckage of apparent failure and the promise of beauty in what seems commonplace and unlovely. He must be equally quick to see

through shams and self-deceptions which are blocking growth by giving shelter to forbidden desires. His task is to reinforce or to kindle the client's faith in himself and to help him deal honestly with his frailties so that he may make a better job of his life.

6. To the task of counseling, the minister of religion comes in his traditional role as a representative of God. He may thus be invested by his client with certain attributes which are important in their interpersonal relationship. He may thus have power to give comfort and help by virtue of his priestly function. This power, however, will be dependent on the predisposing attitudes of the client; in some cases the priestly role may be a handicap.

7. The wise minister of religion brings also a point of view and certain insights derived from centuries of experience in dealing with persons in trouble:

a) *The far look.*—As against the tendency current among psychoanalysts to center attention upon the instinctual drives and the genetic origins, the religious worker is concerned about goals. Not where a man comes from, but the direction in which he is moving, is for him the important question. The yesterdays demand attention only in so far as they are influencing the todays and determining the tomorrows. More than that, the religious worker believes in a possible future life and is concerned about the welfare of the community at large as well as that of the individual.

b) *The tested insights.*—The growing recognition on the part of psychopathologists that mental illness is essentially a disturbance in the social relationships and

that psychotherapy is dependent upon the interpersonal relationship between physician and patient is in accord with the experience of religious workers and with their faith in a Love that rules the universe. Recognition of the social nature of man carries with it implications which deeply concern the religious worker. Religious insight has something to say regarding the following problems:

(1) *Conscience.*—Conscience is not the rigid "superego" of the Freudians, which needs to be broken up or eradicated like a vermiform appendix, but the subjective aspect of culture, the internalization within the individual of the social organization which enables him to direct his own life without external compulsion, the artistic sense applied to that field of social life which lies upon the growing edge of human nature and tells the individual of his success or failure in maintaining his status and his growth.

(2) *Moral standards.*—These standards do not exist in a vacuum but are a function of the social relationships, particularly to those whom we account most worthy of love and honor.

(3) *Religion.*—Religion is not an escape from reality but, even in its cruder forms, an attempt at orientation with reference to the ultimate issues of life which manifests itself spontaneously whenever those issues come to the fore. It is not a system of beliefs and values but, in its creative stages, a sense of fellowship with the universal and abiding, with the idea of God as the symbol of that which is supreme in the hierarchy of loyalties.

(4) *Sin or guilt.*—These constitute not so much an

infraction of moral laws as a breach of trust in regard to ultimate loyalties. The essential evil, as seen most strikingly in functional mental illness, is the sense of estrangement, or isolation, resulting from the presence in one's life of tendencies which can neither be renounced nor, for fear of condemnation, acknowledged.

(5) *Repentance.*—Repentance is not an evil, even in its more morbid forms, but exactly what Christian theology has long taught—the first step in the process of salvation. Emotional disturbances are thus frequently manifestations of nature's power to heal. Such disturbances should be sharply distinguished from those which represent the end results of serious character difficulties. This distinction, now seldom made even by our better psychiatrists, is all-important in the understanding of mental illness in its relation to religious experience.

(6) *Salvation, cure, mental health.*—These are dependent not upon modification of standards but upon re-establishment of right relationship with that which is supreme in the individual's system of loyalties. A breach of trust must be followed by the experience of reconciliation, marked on the one side by acknowledgment of wrongdoing and on the other by the capacity to understand and the willingness to resume friendly relations.

(7) *The sovereignty of God.*—Belief in the sovereignty of God is not just an idea carried over from a monarchical period or a demand for weak submission, but the recognition that true maturity and autonomy on the part of the individual is attained by the transfer of loyalty from the finite to the infinite and the progressive adjustment of his life to the moral order of the universe.

Dependence upon God thus becomes a source of comfort and strength which makes the individual independent of the trials and vicissitudes of life.

READINGS

Boisen, Anton T. *The Exploration of the Inner World.* (* See p. 157.) Particularly chaps. ix, xi.

Campbell, C. Macfie. "Psychotherapy," *Boston Medical and Surgical Journal,* September 1925, pp. 535-40. An address delivered before a group of physicians which deals concisely and delightfully with the essence of the matter.

Elliott, H. S. and G. L. *Solving Personal Problems.* (* See p. 159.)

Freud, Sigmund. *Introductory Lectures on Psychoanalysis.* (* See p. 157.) Particularly lectures 27-28.

Jung, Carl Gustav. *Modern Man in Search of a Soul.* (* See p. 157.) Particularly chaps. ii, ix-xi.

Rank, Otto. *Will Therapy.* New York: Alfred A. Knopf, 1936. Pp. xxv + 292. For advanced students this book will give many illuminating suggestions. It is not easy reading and must be read with discrimination.

Rogers, Carl. *Counseling and Psychotherapy.* (* See p. 159.)

* For publication data and comment.

X

Religious Education

ORGANIZED RELIGION AND THE STATE HAVE A COMmon function. They are concerned with the perpetuation and improvement of the race through the transmission of its cultural heritage. This common function is so important that in many nations religion is recognized as a state affair and as such it is supported and controlled by the state.

In the United States of America church and state are separate. It is a primary principle of our democracy that every individual must be free to worship in accordance with the dictates of his own conscience and to transmit his faith to his children. The result has been a multiplicity of faiths. The multiplication of religious bodies has been augmented by the coming to our shores of people of many races, each with its own culture and its own religion. Relatively few of our American churches have originated in this country. Most of them have been imported from overseas, and in many cases they have served to maintain the solidarity of immigrant

groups against the impact of our culture. The church is thus smaller than the state. It is a group within a group. And yet it claims the right to be loyal to that which is superior to the state. American democracy respects this claim and believes that it makes for the ultimate well-being of the state.

In the division of labor which has resulted in the American educational system the state has assumed control of secular education. It has concerned itself chiefly with the teaching of the arts and sciences. Religion it has left strictly alone, and character training is for the most part regarded as a by-product. The church in conjunction with the home has been left with the task of awakening the growing individual to his responsibilities and opportunities in the ongoing fellowship which it represents.

Recognition of the importance of the task for which the church is thus responsible must be followed by recognition of the inadequacy of its present performance. The church has indeed to its credit the founding and support of some important educational institutions. These have however been largely secularized. Their educational procedures differ little, if at all, from those of the state schools. Such religious education as they offer consists chiefly of the opportunity to attend chapel services and to take certain courses in religion and the Bible. In the church at large religious education is provided for through the instrumentality of a weekly church school, supplemented now in some churches by a vacation Bible school or attendance at some young people's conference. The church school seems often little more than a pious

gesture. Its educational principles are largely unsound. There is overemphasis on formal instruction, and in the hands of its poorly equipped teachers even this is poorly done.

What to do in the matter of preparing our children to take their place in the Christian fellowship is therefore an unsolved problem which calls for earnest thought.

FOR A CONFERENCE ON RELIGIOUS EDUCATION

I. Preliminary Questions

1. What provision is your church making for the religious training of its young?

a) Describe your church school. What is its enrollment? Its average attendance? What age classes are represented? How many teachers have you? What is their equipment? What provision is there for teachers' meetings or conferences? What lessons do you use? What are the hours of meeting? What time is devoted to worship? To instruction? What is the character of the worship service? The type of hymns used?

b) Describe the vacation Bible school, if you have one.

c) What other provisions are made for religious education?

(1) How many of your young people attend young people's conferences?

(2) To what extent do children of different ages attend the church services? Do you encourage them to do so through special children's sermons?

(3) What is being done in the homes in the matter of religious education?

2. What aims or objectives are represented in the religious education program as it is now conducted?

3. What results are being secured? How many of your church school pupils maintain their interest into the adolescent period? How many are being led to commit themselves to the Christian life? What is your evaluation of the vacation Bible school? Of the young people's conferences?

II. Propositions for Consideration

1. The aim of religious education is to awaken the child to a true realization of his own worth and to help him to enter into his heritage as a member of the ongoing fellowship represented by the church.

2. The means by which this aim is to be accomplished is an emotional identification on the part of the child with some present-day representative or representatives of that fellowship.

3. The first and most important personal influences are the parents. To a degree and in a manner which is never repeated in the course of his development they stand to the young child as representatives of that in the universe upon which he is dependent for protection, for sustenance, for love. Under normal conditions the child will identify himself with them and with the group to which they belong. From them very largely he gets his idea of God.

4. The teacher also comes to the child in a representative capacity. Where the pupil is a mere individual the teacher is the representative of the parents, of society, of some special fields of knowledge and experience. In the matter of religious education the teacher is specifically the representative of the church and the interpreter of its teachings and insights.

5. Good teaching involves always the impartation of knowledge, but it goes beyond that. It calls for the fellowship of pupil and teacher in the common task of creating a better world through considering together the problems relating to the life situations which concern the pupil.

6. In consideration of these problems the Bible as the source of our knowledge of the origin of the Christian faith is of first importance. It is the more important because of the position it holds among Protestant churches as the source of authority in religion. But this common attitude toward the Bible may sometimes become an obstacle to the honest consideration of present-day problems on their own merits. As a subject of study in religious education it should therefore be supplemented by other materials, such as case studies of present-day experiences, studies in the history of the Christian Church and of modern heroes of the faith.

7. In the process of moral development there are two chief requirements and two corresponding dangers. The first of these is the acceptance and internalization of group loyalties and their associated standards in the form of conscience. The second is the progressive unification on the basis of the accepted loyalties. The danger associated with the first requirement is that of delinquency; with the second it is that of mental illness.

8. The development of conscience is the first in order. This should be well under way in the preadolescent period. It may be accomplished through love; also through fear. Frequently there is a combination of the two, as where the father, as the representative of author-

ity, is both loved and feared. Sometimes the child's reaction is that of frank rebellion. This means delinquency. Delinquency also occurs when the child never learns to take seriously the injunctions of his elders and the requirements of organized society. Where the authority of the father is accepted through fear, there may be a feeling of resentment and hostility which is driven underground. We have then a condition of internal conflict which may result in mental illness.

9. The requirement of unification involves both external and internal factors and is likely to become acute with the adolescent period. At this time the growing individual must learn to take his place in the larger world. In mental hygiene circles great stress is laid on the need of emancipation from the home and much is said about the danger of "fixation," usually upon the parent of the opposite sex, as an obstacle to the achievement of "autonomy." Religious educators recognize these realities, but they are likely to consider them from a different point of view. Instead of stressing the requirement of emancipation, they stress the need to transfer loyalty from the finite parents to the heavenly Father. Instead of stressing autonomy they stress dependence upon and obedience to God. Neither do they have any fear that a boy will love his mother too much, or a mother her son. What they do fear is that both may be unmindful of their common loyalty. This danger becomes especially great where erotic factors get involved in the relationship or where the child is held in a position of dependence upon his parents.

Internal complications in the adolescent period center

generally around maturation of the sex organs and the interests that go with it. The problem involved is especially difficult because it is something regarding which the boy is likely to be very sensitive. He finds within himself powerful tendencies which he does not dare to acknowledge and which he cannot assimilate. This, as we have seen,[1] is likely to mean mental illness. The difficulties are likely to be more serious when the relationship to the representatives of authority is based on fear and the idea of God is that of a stern and righteous Judge. Under such conditions the problem of right and wrong is likely to be thought of in terms of conformity to a fixed code. The conscience will then be of the rigid type corresponding to Freud's concept of the "superego" and to Paul's idea of the law as a stern schoolmaster. In such cases there is need of deliverance from the tyranny of the standardized through the discovery that God is love and that in his eyes the good man is not one who measures up to a fixed standard but one who, no matter what he has been, is moving to become better.

10. The good teacher must be alert to these requirements and these dangers, and sensitive to what is going on in the minds and hearts of his pupils. One of the great needs in religious education today is an understanding of the dangers to which the growing child is subject as well as of the possibilities which are latent within him.

READINGS

Bower, William C. *Character Through Creative Experience.* (* See p. 156.)

[1] Pages 65, 76.

* For publication data and comment.

Coe, George A. *A Social Theory of Religious Education.* (* See p. 156.)

———. *What Is Christian Education?* New York: Charles Scribner's Sons, 1929. Incisive, stimulating, but less fundamental than the earlier book.

Hartshorne, Hugh. *Character in Human Relations.* (* See p. 156.)

Prescott, Daniel A. *Emotion and the Educative Process.* Washington: American Council on Education, 1938. Pp. xiii + 323. A report by a committee of distinguished educators regarding the recognition of the emotional factors in the present-day educative process.

Rank, Otto. *Modern Education.* (* See p. 156.)

Ryan, W. Carson. *Mental Health Through Education.* New York: Commonwealth Fund, 1938. Pp. viii + 315. A study of the educational situation in America from the standpoint of mental hygiene by the president of the Progressive Education Association and a staff associate of the Carnegie Foundation for the Advancement of Teaching.

* For publication data and comment.

XI

The Religious Conversion Experience Today

FIFTY YEARS AGO THE RELIGIOUS CONVERSION experience loomed large in the American religious world. Dwight L. Moody and his evangelistic colleagues were going up and down the land summoning men to come to terms with God. Great crowds were flocking to hear them, and dramatic religious experiences were common. In fact, great bodies like the Methodists, the Baptists, and the Disciples held that in order to become a Christian one had to be converted and be able to point to the day and hour when the Holy Spirit had manifested itself. Even large sections of Presbyterians and Congregationalists were of the same persuasion. Early studies in the psychology of religion, which began in the nineties, therefore centered their attention upon experiences of this type. Edwin D. Starbuck's *Psychology of Religion* (1899) is occupied almost exclusively with the religious conversion experience, while in William James's *The Varieties of Religious Experience* (1902) and in George A. Coe's earlier studies it occupies the most important place.

Today in liberal religious circles one hears little about it. The extent to which it has actually disappeared and the significance of the changed attitudes toward it are questions which call for careful consideration.

According to the view already considered [1] the religious conversion experience is closely related to certain types of mental disorder. Both arise out of a common situation, that of conflict between the ideal and the actual self. In both there is acute awareness of unattained possibilities, with the sense of estrangement and guilt as the primary evil. In mental disorder as well as in religious experience we may see manifestations of nature's power to heal. In religious experience as well as in mental disorder we may find pathological features. The difference lies in the outcome. Where the outcome is destructive or inconclusive, we think of it as mental disorder. Where, on the other hand, it results in progressive unification and social adaptation we may think of it as religious experience.

This relationship has thus far received little recognition. Students of religion have generally wanted to draw the line between those experiences which are for them of supreme value and those which are abnormal and pathological. Professor James was thus criticized severely for venturing into the borderlands of the pathological. Starbuck and Coe and James B. Pratt, on the other hand, were unwilling to recognize that they had any concern with the pathological. This attitude is seen strikingly in the case of Professor Starbuck. In his first published findings he arrived at the conclusion that the

[1] See page 64.

conversion experience in many cases represented the eruptive breaking up of evil habits and the turning of vital energies into new channels. This was consequent upon a sense of sin. It seemed to be nature's way, he said, to heal the breach between the higher self and the lower self, not by lessening the conflict but by heightening it. When, however, the *Philadelphia Medical Journal* commented that the sense of sin which he described was one of the major factors in mental illness and suggested that he had not realized the full force of his findings in the domain of psychiatry, his reaction was one of irritation. He failed to see here a lead worth following up. Instead, he took the psychiatrist to task for claiming everything in sight and proceeded to try to draw a line between what is normal and what is pathological in religious experience. In consequence the new science of the psychology of religion, which started out so bravely at the beginning of the century, has been diverted into the field of religious education on the one hand and into the philosophy of religion on the other.

The psychiatrists, one the other hand, concerning themselves with the less constructive solutions of inner conflicts, have paid little or no attention to those spontaneous constructive solutions which are represented by the religious conversion experience. It is, however, a striking fact that they are more and more concerning themselves with the domains of ethics and sociology and religion.

It seems therefore not inaccurate to say that the older evangelistic churches were vigorously concerned about the task of dealing with the sick of soul, but that

RELIGNER READING ROOM
PRINCETON SEMINARY
PRINCETON, N. J.

their method was one of treatment without diagnosis. The liberal churches, on the other hand, have been giving neither treatment nor diagnosis, but have been allowing the task to go by default to the rapidly growing profession of psychiatry. The psychiatrists, for their part, have paid little attention to the religious aspects of the problem.

QUESTIONS FOR THE STUDY OF RELIGIOUS EXPERIENCE

1. ***Preliminary Orientation.*** **Identifying data: How did this person come to your attention? What is the purpose of this study?**

2. ***Account of the Experience.***
   - ***a)*** **What did the religious experience lead to (conversion, sanctification, restoration after falling, reconsecration after coldness, revelation of new truth, call to a new task)?**
   - ***b)*** **Preceding state of mind.**
     - **(1) Was there worry, anxiety, inner tension? If so, describe the resulting behavior (sleeplessness, moodiness, etc.). What was the cause of such anxiety?**
     - **(2) What expectancy was there of any special religious manifestation?**
   - ***c)*** **What happened?**
     - **(1) Changes in mood and attitude.**
     - **(2) Sense of illumination.**
     - **(3) Sense of mystical identification.**
     - **(4) Special manifestations (visions, voices, witness of the Spirit, speaking with tongues, etc.).**
   - ***d)*** **Conditioning circumstances.**
     - **(1) Did this experience take place under the influfluence of a revival or of a religious meeting?**

If so, what was the most important factor—music, prayer, testimony, remarks of preacher?

(2) Did the example, experiences, or conversation of others affect the patient? If so, who were these people? What had been the patient's previous attitude toward them? To what extent did they affect him?

(3) Had there been any disappointments, economic reverses, bereavements? Any serious defeats or humiliations?

(4) Had there been recourse to prayer? To reading the Bible? Were there any other special influences operating at the time?

e) Previous periods of religious quickening. Describe in detail any such periods, together with any periods of backsliding or spiritual dryness.

3. *Previous Manner of Life.*

a) Physical, temperamental, and intellectual equipment.

b) Social background, with special reference to religious influences and to early attachments and antagonisms.

c) Early conditioning—significant experiences of early childhood.

d) School and work record.

e) Concept of self and difficulties encountered in management of conflicting tendencies.

f) Love affairs and disappointments.

g) Social life—friends; recreations; special interests, skills.

h) Religious life—church attendance; devotional life; attitude toward religion.

4. *Manner of Life Subsequent to Crisis Experience.*

a) Permanent changes in attitude, in manner of life, in concept of self.

b) Periods of tension and conflict, of discouragement and relapse.

5. *Analysis, Interpretation, Comments.*

FOR A CONFERENCE ON THE RELIGIOUS CONVERSION EXPERIENCE

I. Preliminary Questions

1. How many cases of sudden transformation of character attended by the sense of illumination and mystical identification have there been in your church within the past year? Within the past three years? Describe them and indicate the circumstances under which they occurred.

2. What appeal are you making to the large group of persons who are religiously indifferent? What methods are you using to awaken them and to secure commitment to the Christian life? What results are you getting?

3. How much attention are you giving to the distressed in mind—in your sermons, in your pastoral work?

4. Are any of your people being drawn away into some of the mystical sects? If so, how do you account for this fact?

II. Propositions for Consideration

1. The religious conversion experience, which ever since the time of Saul of Tarsus has been prominent in the history of the Christian Church, represents a phase of development, or growth. It corresponds to the mutation period in the process of evolution, or to the sudden precipitation of chemicals in a solution after the addition of a catalyzer.

2. Conversion experiences of the eruptive or dramatic type are most apt to occur when problems have been allowed to accumulate, particularly problems relating to tendencies or desires which can neither be

renounced nor acknowledged for fear of condemnation. The essence of the experience is a sudden release from the sense of estrangement and fear and the sense of fellowship with God. It involves a new concept of the self and of one's role in life.

3. There have been times in the history of the Christian Church when the conversion experience was overemphasized. Such was the case in this country during the nineteenth century among Protestant evangelical churches. The conversion experience in some of these groups became a conventional form required of all alike —a form which had to be induced by artificial devices.

4. The reaction against the old conversion experience among our liberal churches has gone too far. It is not sufficiently recognized that there are many individuals who even with the most careful religious training reach the years of maturity without having grown up. Such persons are likely to develop serious mental illness unless they are awakened to the real situation. Such an awakening is likely to involve an experience of the eruptive type.

5. One of the great needs today is the working out of a new type of evangelism, one which will combine the ringing summons of the older message with the careful and often intensive consideration of the individual problems of those who respond to the summons.

6. An equally great need is that of developing a body of workers who combine religious insight with psychiatric understanding and are thus able to deal intelligently and constructively with the individual in whom the better self is struggling to gain possession.

READINGS

Boisen, Anton T. *Exploration of the Inner World.* (* See p. 157.) Particularly chaps. ii-iii, v, xii.

Coe, George A. *Psychology of Religion.* (* See p. 155.) Chaps. x, xvi.

———. *The Spiritual Life.* New York: Fleming H. Revell Co., 1900. Pp. 279. One of the important early studies in the psychology of religion. See particularly the chapter "Religious Dynamics."

James, William. *The Varieties of Religious Experience.* (* See p. 155.) Chaps i, iv, x.

Pratt, James Bisset. *The Religious Consciousness.* New York: The Macmillan Co., 1920. Pp. ix + 488. See particularly chaps. vii-x, xvi-xx, for a differing view which is stimulating and provocative.

Starbuck, Edwin D. *Psychology of Religion.* (* See p. 156.) Chaps. xii-xiii.

* For publication data and comment.

XII

The Religion of the Underprivileged

IT HAS LONG BEEN RECOGNIZED THAT VITAL RE-ligious movements frequently originate among the underprivileged and that religion tends to flourish in hard times. It was thus among the underprivileged classes of a subject race that the Christian religion arose, and with the passing centuries it has found repeated renewal in movements like the Wesleyan revival, the Anabaptists, the Quakers, and others which have drawn their following chiefly from among the struggling masses.

The natural history of most religious organizations reveals beginnings in the form of a group of believers drawn together generally from the poorer classes on the basis of some new vision which has made religion come alive for them. In the course of time the glowing new vision crystallizes into patterns of habit and of custom and new members are added, not on the basis of shared experience, but through the more or less fortuitous circumstance of being born into the group. Institutionalization then takes place. The creeds become standards of doctrine rather than articles of faith. The sacraments

become means of grace rather than symbols of confession. Even religious experience itself becomes fixed in conventional forms which may be induced by artificial and often meretricious devices. Along with this process a general leveling takes place. The forward-looking movements are leveled down and conventionalized. The eccentric and regressive movements are leveled up and become respectable.

The recent economic depression has furnished some instructive manifestations of the relationship between religion and economic distress. It is, in the first place, to be noted that this economic distress did not result in any demonstrable increase in the incidence of mental disorder, as many psychiatrists supposed that it would. Neither did it result in any religious quickening in our churches, as many students of religion had anticipated. What did happen was the rise of religious sects of the radically mystical variety among those who felt the pressure most keenly.

Why economic distress should result in religious quickening rather than in an increase in mental illness seems fairly clear. The period of the depression has been characterized by an increase in neighborliness. Especially at first, most of the relief came from friends and neighbors. The strain was thus being shared. In so far as this was true there would be a decrease in that sense of isolation which is the primary evil in mental illness. For the same reason there would be a state of mind favorable to religious experience. The fact that people suffer together through no particular fault of their own leads them to seek some common solution. There are

some who in this situation turn to various forms of social action—communism, socialism, co-operative marketing, and the like. There are others who turn to the hope that religion provides. Through their suffering they are brought face to face with the ultimate issues of life, and for them the great verities of religion take on new meaning.

Why these people have turned to the more or less eccentric religious cults rather than to the established churches may be explained by several considerations.

One explanation is to be found in considerations of class and taste. Rightly or wrongly, the economically distressed are sensitive about their shabby clothing. They have felt that they were not wanted in the older churches. More than that, they frequently do not feel at home in the atmosphere of the dignified service. They find the informality and spontaneity of the small believers' groups much more to their liking, and they rejoice in the opportunity there afforded to express their feelings and to sing the stirring gospel songs. One cannot visit these meetings without being impressed by the vigor and action and general participation which characterizes them.

More important, however, is the consideration that those who share the same experiences and face the same problems are likely to have certain common predispositions. The otherworldly message which tells of a time when the sorrows and injustices of the present life will be turned into joy is likely to appeal to them. And, thinking earnestly about the ultimate realities of life, they are likely to have a vivid awareness of the disharmony

within and a sense of the need of salvation which is not being met by our conventional churches. They are therefore drawn into those groups which take their religion in earnest and feel it is an all-important reality and source of power.

It is important to recognize that the doctrine of holiness which is stressed in many of these cults is primarily a matter of religious experience. They are interested in that sense of fellowship of the soul with its Maker to which we give the name "mysticism." Their austerity and their requirement of perfection is either just a means toward obtaining and keeping that experience or else an expression of their faith in its potency. The further doctrine taught by some of them that evidence of the "baptism of the Spirit" is to be found in the phenomenon of "speaking with tongues" is to be explained by the common tendency to interpret as possession those ideas which come flashing into our minds as from an outside source and those promptings and actions with which we seem to have nothing to do.

The assumption that the divine manifests itself in the unusual and that the prompting which seems to come from without is thereby of divine origin figures also in the experiences of the mentally ill. They also assume that just because something darts into their mind without their seeming to have anything to do with it, therefore it comes from a supernatural source. Such experiences carry with them always a tremendous emotional impact. They are destructive when the experience brings with it a sense of fear and condemnation and when it is borne alone. When, however, the experience takes place within

a social matrix, conforming to patterns accepted by the group, there is likely to be an accession of confidence and power. What happens in many cases as the result of such experiences is the emotional reinforcement of traditional beliefs. There is therefore a tendency on the part of these radical mystics to be ultraconservative in their doctrinal positions.

One of the great difficulties with religion of this type is the diminutive size of the universe which it depicts. It is only a little larger than the private world in which the psychotic lives. Such a religion may be a comfortable one for older people, but it is not a satisfactory answer to the problem with which religion undertakes to deal. It is not conducive to an attitude of reverence nor to the attainment of true perspective. It is especially unfortunate for children, whose growth it is likely to check, and whom—where they do find their way through—it is likely to embitter against all religion.

One must however do justice to the sincerity and earnestness of these people. They are part of Protestantism's advance guard. They represent the spontaneous religious fervor of the common people, and through them many individuals do find strength and courage to keep going in the face of serious difficulties.

The question therefore arises whether our organized churches are doing all they can and should do to meet the needs of the underprivileged and economically distressed persons within their gates, and whether there are not some lessons which we can learn from the cults to which these people are turning.

QUESTIONS FOR THE STUDY OF A RELIGIOUS CULT

(Prepared especially for a study of "Holy Rollers")

1. ***National Affiliations.*** **(Get information which will help in placing the cult.)**
   - ***a)*** **By what name does it call itself?**
   - ***b)*** **Who was its founder—or founders?**
   - ***c)*** **Date and place of founding?**
   - ***d)*** **Numerical strength and distribution?**
   - ***e)*** **Name and address of present leaders (national headquarters).**
   - ***f)*** **Distinctive tenets?**

2. ***Local Organization.***
   - ***a)*** **When was it organized? By whom?**
   - ***b)*** **Where does it meet? (Locate on map.)**
   - ***c)*** **Physical equipment. Describe the building and its furnishings. If owned, what is its value? If rented, what rent is paid?**
   - ***d)*** **Membership. Number, composition (as to age, sex, social and economic status, education). How many of the members were not previously active in any church? How many were drawn in from other churches? From which churches? Under what conditions?**
   - ***e)*** **Activities. Number of meetings a week; time, duration, attendance of each.**
   - ***f)*** **Character of meetings. Amount of singing; type; books used. How much time is spent in prayer? Who does the praying? What is prayed for? Number and character of testimonies. Sermon—content, style, length.**
   - ***g)*** **Response. Special manifestations.**
   - ***h)*** **Periods of special activity. Revivals, etc.**
   - ***i)*** **Leadership. Name of local leader or leaders; age, sex, race, education, dependents, means of subsistence. What is the leader's definition of his aim? What is your personal impression of him?**

j) Is this group growing? Stationary? Losing ground? (Give figures.)

k) What is the attitude of the community toward the group?

l) Reports of personal experiences within the group—changed lives, healing of physical illness, etc.

FOR A CONFERENCE ON THE RELIGION OF THE UNDERPRIVILEGED

I. Preliminary Questions

1. How many persons in this community are out of work? What are these people doing with their leisure time? What is their reaction toward their situation? To what extent are they being drawn into such movements as socialism, communism, economic marketing, etc.? To what extent are they turning to religion?
2. To what extent are the underprivileged classes represented in your church? What efforts are you making to minister to their needs? What difficulties are you encountering?
3. How was your church affected by the economic depression? What cases of mental illness were there in your parish which could be definitely traced to economic reverses? Of religious quickening stemming from such reverses?
4. How were your people affected economically by the war? Have the higher wages and steady work resulted in any lessening of religious interest? How have the mystical sects been affected? The Adventist sects?
5. What religious sects (Holiness groups, etc.) are now active in this community?
   a) What is their numerical strength? Are they growing? Losing ground?
   b) When were they organized? By whom? Under what circumstances?
   c) How has their development been related to the economic depression?

d) What inroads have they been making upon the established churches?

e) What is their message—as regards the second coming; as regards the way of salvation?

6. What lessons can we learn from these sects?

II. Propositions for Consideration

1. Religious concern tends to appear wherever, through frustration or thwarting, individuals are led to face the problems relating to their ultimate role in life. Wherever the frustration is rooted in the sense of personal failure and guilt, the result is likely to be some form of mental disorder. Where it is due to bereavement or economic distress and the strain is shared and the sense of fellowship is deepened, the mind is likely to be responsive to the values of religion.

2. The economic depression of the early thirties was not without a considerable religious quickening. This did not however greatly affect our established churches, but manifested itself chiefly in the rise and development of new religious cults such as the Holy Rollers and Jehovah's Witnesses, which draw their following from those classes which have felt the strain most severely.

3. People turn to the new cults because they satisfy their demand for warmth of fellowship, for the sense of reality in religion and for help in the vital problems of life, whereas the established churches seem to them conventional in their religion, cold in their fellowship, and without any message for the soul that is sick and in distress.

4. To meet these needs the established churches should act along the following lines:

a) Provision for more general participation in the services of worship.

b) Organized effort to extend the range of understanding and good will.

c) Revitalization of the Christian message of salvation from sin in the light of our new understanding of its meaning and with provision for personal attention wherever intensive treatment is called for.

d) Encouragement of believers' groups within the established organization to take the place of the old-time midweek prayer meeting or of the Sunday evening service.

READINGS

Boisen, Anton T. "Economic Distress and Religious Experience," *Psychiatry*, Vol. II, No. 2.

———. *Exploration of the Inner World.* Chicago: Willett, Clark & Co., 1936. Particularly chap. ix.

———. "Religion and Hard Times," *Social Action*, Vol. V, No. 3.

Clark, Elmer T. *The Small Sects in America.* Nashville: Cokesbury Press, 1937. Pp. 311. Useful for the information which it brings together but weak on the analytical side.

Niebuhr, H. Richard. *The Social Sources of Denominationalism.* (* See p. 156.)

Pope, Liston. *Millhands and Preachers.* New Haven: Yale University Press, 1942. Pp. xvi + 369. A valuable contribution.

U. S. Religious Census for 1936. Important, but not wholly accurate.

* For publication data and comment.

XIII

Moral Reconversion

THE WORLD IS AT PRESENT PASSING THROUGH WHAT is perhaps the greatest crisis in its history—the aftermath of a global war of appalling proportions. Like all crisis experiences, this period is fraught with danger and also with opportunity. It may either make or break. It may mark the beginning of a new and better day in the development of mankind, or it may result in the break-up of Christian civilization and regression to a state of chaos and darkness. It becomes then a matter of first importance to clarify the religious significance of the war experience and to take stock of the forces which are at work in one's own parish. What did the war do to the civilian population? And how about the returned servicemen? What changes are observable in them? And what difficulties confront them in readjusting to civilian life?

I. Preliminary Questions

1. How many men from your constituency have served in the armed forces? What proportion do they constitute of your total constituency?

2. In what capacity have these men served? In what areas?
3. How many casualties have there been? Dead? Wounded? Mental breakdowns?
4. How many were rejected as unfit for military service?
5. How many conscientious objectors were there? What happened to these men?
6. To what extent did those who did not serve with the armed forces profit economically under the war conditions?
7. What prevailing attitudes do you find among your people with reference to the war? How far do they recognize the complexity of the factors which led to it? How far do they lay the blame on the Germans and the Japanese?
8. What is the reaction of those who have been bereaved? Of those whose loved ones have been permanently disabled?
9. What evidence do you find of religious quickening among your people?
10. How many servicemen have now returned to your community?
11. What changes do you see in these men?
12. What difficulties have they encountered in the matter of employment? In marital relations?
13. What difficulties are they finding in the transition from the military to the civilian way of life?
14. What dominant attitudes do you find among them with reference to the Germans? To the Japanese? To our allies? To our own government? To the present social and economic system?
15. To what extent are they disposed to recognize and correct the conditions which led to the war?
16. What is their attitude toward the church and toward religion?
17. What resources do you find among them in the matter of constructive social action? What is being done to utilize these resources?

II. Propositions for Consideration

1. Although war represents a social crisis of the greatest magnitude, it has seldom been associated with important religious movements. In this it offers a striking contrast to economic distress and to crisis experiences in general.

2. The absence of important religious movements arising out of a war situation may be explained by the following considerations:

a) From the religious standpoint the reactions in time of war are of the malignant rather than of the benign variety. Instead of recognizing the complexity of the factors involved we lay the blame on the enemy. We think in terms of black and white. We see the mote in the eye of the enemy and neglect the beam in our own. The consequence is an incorrect diagnosis and, from the standpoint of the Christian, a false alignment. Christian is allied with pagan to fight against Christians who are likewise allied with pagans to fight for a cause which is by no means clear.

b) In time of war the Army is in the ascendant. Not only does it have control over the soldier, but it dominates the national life. And the Army represents a non-Christian, nondemocratic culture. It is a continuing body with traditions, beliefs, attitudes, practices of its own, all of them based upon the requirements of war. In place of the self-reliance which democracy seeks to cultivate, it stresses obedience; in place of the virtues which center around the integrity of the home and the family, it exalts courage; in place of tolerance and kindliness it cultivates and rewards a narrowed but in-

tense devotion; and in place of persuasion it relies on force. The Army has its code and that code is strict, but its virtues apply only to the "in-group." Its ethics are not oriented with reference to the universal in accordance with the requirements of true religion.

3. War is not necessarily dissociated from religious quickening. There have been many instances of individuals whose religious life has been awakened by experiences of the "foxhole" variety. There are also constructive social effects. War forces social change. It intensifies the sense of fellowship to the point where the individual forgets himself in his devotion to the group and is able to perform deeds of greatest heroism. War also enlarges horizons and breaks down many social barriers.

4. The outstanding example of constructive effects arising out of a war situation is to be found in the Hebrew prophetic religion. It should be recognized that the Hebrew religion began as a tribal religion and that Jahweh was originally thought of as a war-god. The Hebrews thought he had chosen them out of all the peoples of the world to be his people and that he had made a covenant with them. So long as they kept this covenant all would be well with them. If they were recreant they would perish. But they met with national reverses. At once questions arose: What is the reason for our misfortunes? Is our faith mistaken? The answer of the great prophets was: Our faith is not mistaken. The trouble is that we have sinned and Jahweh is angry with us. The Assyrians and Babylonians are merely instruments in his hands. But Jahweh is a just God, and if

we repent and turn from our evil ways a remnant will be saved. The answer of the prophets may not have been accurate, for the Hebrews were a small nation, and they were surrounded by greedy and powerful neighbors; but it represented a benign reaction. It set them and their followers looking for the evils in their own back yards. That is something which has happened all too seldom in history. One of the prophets then arrived at a deeper insight. It is not that we have sinned, he suggested, but that Israel is the righteous servant of the Lord suffering for the redemption of the world. If then we do our part patiently and bravely, blessing will come. It was this interpretation which seems to have influenced Jesus in his concept of his role. It is furthermore to be noted that the religion of Jesus was made a world-wide religion by a representative of his enemies. It was Paul, the Pharisee, the answer to the prayer on the cross, who freed Christianity from the ritualistic fetters which would have kept it a minor sect within the Hebrew religion and planted it throughout the Roman Empire.

5. The difficulty which servicemen experienced in the transition from civilian to military life is indicated by the fact that, in spite of rigid psychiatric screening, 41 per cent of the medical discharges were for psychiatric reasons.[1] It was no easy matter for our young men to accept the subordination of the individual to the group and the requirement of unthinking obedience to a "chain-of-command." Neither was it easy to accept the exaltation of courage. The difficulty was considerably increased

[1] See John W. Appel, "Incidence of Neuropsychiatric Disorder in U.S. Army," *American Journal of Psychiatry*, January 1946.

by the fact that they were conscripted. Their own consent was not asked for. More than that, there was no great and compelling cause set before them. In consequence, many broke under the strain.

6. The transition back to civilian life is also fraught with danger. Many returning servicemen have unthinkingly accepted the easier sex standards which army life takes for granted. The return to civilian life is likely to bring with it the responsibilities of marriage and parenthood and to confront them with a loyalty to which they may feel themselves recreant. The requirement of obedience may also entail some disastrous consequences. Normal development of the inner controls may have been checked. A conformity imposed from without may have aroused a bitter hostility which expresses itself in a tendency to find fault, to complain, to project blame. And many men will need to be told what to do. Instead of achieving a healthy self-reliance, they will seek authority and clamor for bonuses and pensions. Another grave source of danger is the sudden checking of the outlet for the aggressive tendencies which war so abundantly develops. All these difficulties are likely to be aggravated by legitimate grievances. Not a few will return with serious disabilities, and many will have difficulty in the matter of employment.

7. But the returning servicemen will also have splendid resources. Many who went out as immature boys will return as men who have seen the world and faced the grim realities of privation and suffering and death. And many will have been jarred loose from their complacencies. Many will have developed the capacity

for heroic devotion. Collectively, our servicemen will be able to report at first hand on conditions all over the world, and chances are they will be less bloodthirsty toward the defeated enemy than those who stayed at home.

8. The church can do much to assist these men in the process of adjustment by seeing the situation from their point of view and understanding the difficulties which they will have to meet. Its great contribution—the one which is distinctive—must lie in the challenge which it brings to them and the opportunity which it offers them to enlist in the struggle for a better world in which all true Christians must participate.

9. The making of a better world will be immeasurably facilitated if the victors in this war are wise enough to make a peace of reconciliation. If, as seems probable, the peace is to be of the punitive type, the difficulties will be appalling; but all the greater will be the obligation which rests upon the Christian Church to make its stand in behalf of the cause which is represented by the cross of its Founder.

READINGS

Gillespie, Robert D. *Psychological Effects of War on Citizen and Soldier.* New York: W. W. Norton & Co., 1942. Pp. 251. Observation by a distinguished British psychiatrist.

Maskin, M. H., and Altman, L. L. "Military Psychodynamics," *American Journal of Psychiatry,* August 1943, pp. 263-69. A keen analysis of the social adjustments involved in army life.

Pratt, George K. *Soldier to Civilian.* New York: McGraw-Hill Book Co., 1944. Pp. 233. Written for the families, friends, and employers of returning servicemen. Emphasizes the need of understanding.

XIV

Religion and Social Action

VITAL RELIGION IS CHARACTERIZED BY A STRONG missionary spirit. There seems to be a law in human nature which forbids us to have secrets and impels us to share our important insights. That which we are afraid to tell creates an area of low pressure and causes mental disturbance. And the new vision which comes in the glow of religious experience must overflow into outgoing activity. This law may be regarded as the basis of organized religion. The beginning comes in the creative experience of some individual who believes that he has tapped anew the sources of power and has come into direct relationship with God. Such a person feels a compelling obligation to share his new-found blessing with others. He thus becomes the nucleus of a new social formation. Other men are won by his enthusiasm. They accept his leadership. They share in his mystical experience. The new group which thus is born is organized not around abstract values but around what is regarded as a living and eternal relationship. From the beginning the aim is to make that relationship dominant in all depart-

ments of life and extend it into an unending future. For this reason religion and culture are closely interrelated. Cultures are of course profoundly affected by new inventions such as steam engines and telephones and by new discoveries such as the Copernican system and the Darwinian theory, but changes in religious belief have to do with the more intimate, nuclear relationships of life.

The missionary spirit is thus inherent in the mystical experience, and the end of mysticism, as Henri Delacroix has shown,[1] is not ecstasy but the transformation of the personality. It tends to eventuate in action. The mystical sects may be little concerned about saving a world which they regard as doomed, but they are very much concerned about saving a righteous remnant out of the perishing world. Their own group thus becomes for them the agency of salvation, the incarnation of a new social order.

With the modern emphasis on the task of redeeming the world and the new vision of the better order that ought to be, the missionary task assumes new importance. It assumes also a new form. The accomplishment of that task calls for mutual understanding and co-operative effort in the attempt to curb the destructive and strengthen the constructive forces in the hearts of men. It does little good to attempt to evangelize the Chinese without taking account of the unbridled greed and the hatreds which are threatening the foundations of Christian civilization. The liberal churches are therefore coming more and more to think of their task in terms of applying

[1] *Etudes d'histoire et de psychologie du mysticisme.* Paris: Felix Alcan, 1908.

the spirit and the principles of Jesus to the practical problems of suffering humanity. They are seeking today not merely to bind up the wounds of the man who has fallen among thieves who have left him half dead. They are also concerning themselves about policing the road from Jerusalem to Jericho, with the latter as the more fundamental task.

The attempt to carry out any such program is however no easy matter. Vested interests which feed upon the present order are strongly entrenched in the lives of many church people, and the self-deceptions to which human nature is so easily susceptible lend a cloak of righteousness to forces which are essentially evil. It becomes then a delicate and difficult problem for the minister of religion to determine the proper course with reference to the social and economic problems regarding which his people differ.

FOR A CONFERENCE ON RELIGION AND SOCIAL ACTION

I. Preliminary Questions

1. **What social problems have you dealt with in your sermons during the past year?**
2. **What divergent interests and attitudes on the part of your people with reference to these problems have you had to take into account? What did you seek to accomplish through your sermons? How did you go about it? What response did you get?**
3. **Are there any social problems which you avoid discussing in your pulpit? If so, on what basis?**
4. **What experiments have you made with public forums? What social problems have you dealt with there? What have been the results?**

II. Propositions for Consideration

1. Man is a social being, and religion represents the attempt to organize his social relationships on the level of the universal and abiding. The idea of God is thus the symbol of that which is supreme in the hierarchy of loyalties, and the aim of religion at its best is the universal brotherhood of mankind. To believe in the possibility of a redeemed society and to commit oneself to that belief is the essence of religious faith in this modern world; to disbelieve in this is the unpardonable heresy. True religion for today must therefore be social in its outlook and message. Its aim is to marshal men for the task of making this world what it ought to be.

2. The Christian pulpit is not the place to crusade in behalf of particular causes or to discourse on social problems. Men go to church to get help with their more intimate personal problems, seeking to view those problems in the light of their highest loyalties and of their ultimate objectives. The task of the minister is to open before his people a new vision of the possibilities of their lives and to help them see themselves in the role of children of God and to kindle within them faith in their power to achieve these possibilities.

3. The minister of religion can profit by the experience of the psychotherapist. Results in the changing of a man's attitudes and beliefs can be secured only by identifying oneself with him, seeing through his eyes as a trusted friend, making use of his formulations. The minute a psychotherapist starts to reason or argue or criticize his influence is gone. It is gone because by so doing he has put himself in the position of an antagonist.

There may be occasions when a minister has to break with a parishioner or with a group of parishioners, but in general his task is to teach, to lead—not to drive. His role is that of a representative of the God of love.

4. What cannot properly be done through the pulpit may be done in other ways. One of these ways is the public forum. Here public questions can be discussed from all sides, and interested parties have the right to speak for themselves. Where a forum is conducted under the auspices of the church, it is the minister's task to see that the discussion is kept on a high level, free from acrimony and oriented always with reference to universal and abiding interests.

5. The task of the church is to produce the kind of men who will interest themselves in public questions and to generate the power which will express itself in public service through free agencies of various sorts.

6. A forward movement is in stronger position when it is linked to the great loyalties to which the masses of well-meaning people are already committed. It is a tragedy when religious zeal stops short of its practical task of bringing the kingdom of God down to earth. There is today great danger of divorce between the forces of social reform on the one hand and religious zeal on the other.

READINGS

Bro, Marguerite H., and Schmalz, Alfred. "Social Action Primer," *Social Action,* Jan. 15, 1937.

Chaffee, Edmund B. *Protestant Churches and the Industrial Crisis.* New York: The Macmillan Co., 1933. Pp. xii + 243.

An excellent treatment of the social and industrial problems confronting the modern liberal church.

Holt, Arthur E. *This Nation Under God.* Chicago: Willett, Clark & Co., 1939. Pp. 205. A great prophet of social reform within the ranks of the churchmen gives a fine statement of his message.

Niebuhr, Reinhold. *Moral Man and Immoral Society.* New York: Charles Scribner's Sons, 1932. Pp. xxv + 284. A challenging book by a militant exponent of the social gospel.

Rauschenbusch, Walter. *Christianity and the Social Crisis.* New York: The Macmillan Co., 1907. Pp. xv + 429. An epoch-making statement of the social gospel.

Schmalz, Alfred. "Social Action in the Local Church," *Social Action,* Apr. 1, 1936.

Tawney, R. H. *Religion and the Rise of Capitalism.* New York: Harcourt, Brace & Co., 1926. Pp. x + 337. An elaboration and criticism of Weber's thesis in *The Protestant Ethic and the Spirit of Capitalism.*

Thomas, Norman. *America's Way Out.* New York: The Macmillan Co., 1931. Pp. xi + 324. A brilliant exponent of social action who broke with the church here analyzes the situation.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism* (tr. Talcott Parsons). London: George Allen & Unwin, 1930. Pp. xi + 292. A brilliant and provocative study by a great economist and sociologist of the interrelationship of religious belief and cultural development.

XV

The Distinctive Task of the Minister

THE STUDY OF ANY PARISH OR COMMUNITY IS SURE to reveal personal and social problems which in many cases are very serious. The question is therefore sure to arise, What is the minister's duty with reference to these? What is his distinctive function in the community? How can he gear into the work of the teacher, the doctor, the psychiatrist, the social worker? Has he anything distinctive to contribute which they could not take care of without his help?

In raising this question we must not overlook the fact that the minister of religion is traditionally the representative of God and the guardian of the cultural heritage. In this capacity he does certain things which other men do not do. He administers the sacraments. He conducts funerals. He performs wedding ceremonies. He has charge of public worship and he preaches sermons. In most of our churches such duties devolve only upon a duly qualified and ordained minister or priest. In his representative capacity he may moreover have certain power to help and to influence. The Roman Cath-

olics are not entirely wrong in insisting that the effectiveness of what a priest does or says is not dependent upon his character as a man. Certainly it is true that for any individual the value of a sacrament depends not upon the priest but upon himself. If he accepts the priest as a representative of God, if he sincerely believes in him, he will receive help through his ministrations even though that particular priest be a rogue and a hypocrite. The danger is that he is likely later on to be undeceived or that the priest's insincerity may betray itself in subtle ways and render his efforts sterile. There can, however, be no question that, for those persons who are predisposed to believe, the minister of religion by virtue of his traditional role may be able to inspire confidence and bring much needed comfort and strength.

But our liberal Protestant churches are inclined to belittle this traditional role and to think of the minister as one whose effectiveness is based upon his character and whose authority depends on his mastery of certain fields of human experience and on his insight into the problems of human living. It is from this point of view that our question is raised. What special knowledge and what special insights does the minister have which other workers do not possess? How can the minister best co-operate in this age of rapidly increasing specialization?

Neither must we forget that many of our ministers are located in small communities where there is a dearth of specialized workers. Psychiatrists are seldom found in cities of less than 50,000. Trained social workers are likewise confined largely to urban centers. Only the

teacher and the general medical practitioner are ubiquitous. We shall assume that in these smaller communities the minister must do as he has always done, meeting human need as best he can until other helpers come. Our question has to do with communities in which the various specialists are well represented.

I. Preliminary Questions

1. What are the resources of your community?

a) **How many doctors do you have in your parish? In the community? What training have they had in psychiatry? How much understanding do they have of the religious factors involved in mental illness?**

b) **List the social work agencies. How many social workers in each? How many are members of your church?**

c) **How many teachers have you in your parish? In the community? What part do these teachers take in the life of the church? Of the church school?**

d) **What are the public schools doing in the matter of character training? What private schools are there? What parochial schools? What moral and religious education do they provide?**

e) **To what extent are the time and interest of your young people being absorbed in the extracurricular activities of school and high school?**

f) **How many persons are there in your church who are able and willing to help in its program of service? Describe these persons and the kind of service they can render.**

2. What has the survey of your parish revealed as to the needs and problems of your people? How many persons were placed in each of the six groups—the faithful, the indifferent, the difficult, the distressed, the pagan, the

down-and-out? What is the minister's responsibility with reference to each of these types?

3. What is your customary procedure in a case of delinquency? Of economic distress? Of mental illness?

4. To what extent are you using your people to multiply your own effectiveness?

II. Propositions for Consideration

1. The minister of religion is the servant of his people. It is his task to step in wherever human need exists, ready if necessary to perform the needed service himself so far as it may lie in his power, but quick to turn over the task to other persons or agencies where such exist and are able and willing to perform it.

2. Among the various demands upon his time and strength the minister must select those which are most important and most rewarding.

3. In the matter of mental health the minister of religion, for better or for worse, is actively concerned at all times. In his pulpit he deals with the vital problems of his people, their supreme loyalties, the end and meaning of life, and their ultimate destiny. If he has understanding he can do much to fortify them against the strains and stresses of life. If he has not understanding, he can do great harm. Moreover, he is, or should be, the trusted friend of his people, one to whom they turn in time of trouble and one who has entree to their homes. In contrast to the psychiatrist, he does not have to wait for catastrophe to come crashing upon their heads. If only he has eyes to see, he is in position to help them meet it in advance.

4. In dealing with the maladjusted the minister of

religion should take account of the following factors:

a) The possible presence of organic disease. The co-operation of a wise and friendly physician is most desirable. This is particularly true where mental disorder is suspected.

b) The reaction pattern represented in the case. It should be recognized that there are reaction patterns which are essentially malignant and that these will not repay intensive treatment. The wise minister will not use up his time trying to make over his "difficult" parishioners, those whose characters are already set. With them his problem is rather to understand them and get along with them. Neither will he give overmuch time to the "down-and-out" and to the "pagan" types. His main concern should be with those who feel their need, those in whom the better self is struggling to get possession, those who are "distressed." The "indifferent" may also be ready to respond to a timely suggestion, especially in periods of personal stress and crisis. In all such efforts the "faithful" will represent the resources through whom his own resources may be multiplied.

It is to be noted that one of the problems encountered by formal "church clinics" lies in the fact that they attract a very large proportion of cases of the type that do not particularly concern the specialist in religion and that most of these are from outside the parish.

c) The degree of rapport which can be established. A distinguished psychoanalyst has said that he would be ready to accept any patient with whom he could establish a satisfactory relationship. Certainly without it nothing of value can be accomplished. It is true that

sometimes the rapport may become a source of embarrassment to the minister. The psychoanalysts have, however, taught us that such attachments can be accepted and utilized as part of the process of treatment and then in the end satisfactorily resolved. But the minister of religion is in a peculiarly vulnerable position and will do well to be wary of such entanglements with members of the opposite sex.

5. In his sermons the minister can often say things he could not say to an individual and thus take advantage of forces which are resident in the group. In this way he may be able to awaken those who are permitting their unsolved problems to pile up on them. The presence in every community of many such persons was the basis of the old-time evangelism. The need still remains. It should however be recognized that the awakening is only the beginning of a process and that many such persons will be in need of close personal attention until they get themselves in hand. The failure to recognize this fact was one of the weaknesses of the older evangelism. The evangelism of the future must aim to awaken men to the need of facing their personal problems while yet there is time and of going to those who are competent to give them help. Its effectiveness will depend on the development of a group of workers who have explored the inner world through its entire range, from the depths of the infernal regions to religious experience at its best.

6. No cure is permanent and no personal problem is truly solved except as it is solved on a basis conceived as universal and abiding. The psychiatrist who helps his patient to solve his problems on that level is doing re-

ligious work. So also is the social worker and the teacher. There may be division of labor in the assignment of cases, but the ultimate objectives ought to be the same—adjustment to the fellowship of the best.

7. Of the minister, of the social worker, of the teacher, of the psychiatrist it may be said, in the words of Richard C. Cabot, that their task is to unblock and keep clear the channels of understanding within individuals, between individuals, and between groups, in order that the life-giving forces may be able to work effectively.

READINGS

Boisen, Anton T. *The Exploration of the Inner World.* (* See p. 157.) Chaps. ix and xii set forth more fully the point of view here taken.

Douglass, H. P., and Brunner, Edmund de S. *The Protestant Church as a Social Institution.* (* See p. 156.)

Hiltner, Seward. *Religion and Health.* New York: The Macmillan Co., 1943. Pp. xiii + 292. A well-balanced consideration of the task of the minister of religion from the standpoint of mental hygiene.

Kincheloe, Samuel C. *The American City and Its Church.* New York: Friendship Press, 1938. Pp. xiv + 177. See particularly chap. vi for a good summary of the church's task from the standpoint of a specialist in the sociology of religion.

Palmer, Albert W. *The Minister's Job.* Chicago: Willett, Clark & Co., 1937. Pp. 102. A good consideration of the minister's task from the standpoint of a successful pastor and teacher of homiletics.

* For publication data and comment.

XVI

The Minister's Library

From the point of view which underlies this manual the primary sources for the understanding of human nature are to be found in living human documents. This applies even to the past. It is true that our knowledge of the past is dependent on written documents, but it is also true that historical method presupposes a constancy of human nature which must be determined through the study of present-day experience.

But the process is an interrelated one. Even though we insist on the primacy of the living documents and even when we are dealing with present-day experience, we are in constant need of the stores of previous experience which are contained in books. Here, then, are a few suggestions regarding the minister's library.

First of all, it should be recognized that the task of organized religion is to transmit from one generation to another the moral insights and achievements of the race. The minister of religion is therefore custodian of the cultural heritage. In primitive societies medicine, science, education were all very largely in the hands

of the priests or medicine men. So also in medieval Europe and in America up through the middle of the nineteenth century the centers of learning were largely in the hands of churchmen. With the coming of modern specialization this situation has changed, but the minister of religion, in so far as he is true to his vocation, cannot become a mere specialist or technician. He must see life in perspective. Herein lies one of the important differences between the psychiatrist and the minister. Psychiatric education introduces its students to the raw material of life, but thus far a consideration of the cultural heritage is not an integral part of its plan of training. Theological education, on the other hand, while failing to do justice to the living documents, has insisted that its students should become acquainted with the wise and the great of all the ages and that the problems of the living present should be approached with the insights derived from the accumulated wisdom of the past. This requirement should always remain.

The minister's library should therefore contain a careful selection of the really important books of all ages. The Bible, as central in our culture, will of course be the cornerstone. But other cultures should also be represented; so too the recent generations. With limited funds at his disposal the minister may not be able to make this selection as complete as he might wish, but the fact that the great books of the past are available in English and in neat and inexpensive editions should make it possible to acquire such books as rapidly as he has time to read them. Suggestions regarding the great books can be found in many quarters, and it is not nec-

essary to add to the list. President Eliot of Harvard has made such a selection; so also has President Hutchins of Chicago. If one selects with discrimination in accordance with his tastes and his needs and his opportunity to read, he should be able to build up a library which has some personal significance.

But there is also the technical library. We are concerned here with books which have to do with the understanding of human nature, books whose function it is to make available for one's attack upon the living problems the tested and organized experience of other workers, thus avoiding unnecessary and futile trial and error. In the assembly of such a library there are certain principles to be followed and certain mistakes to be avoided.

One common mistake is to stock up one's library with books that are picked up at secondhand stores because they are bargains or with the latest popular reworking of Freud, Jung, Adler, and others, by men who have no original contribution of their own to make. Such books are flooding the market, and they compose too large a proportion of the libraries of most of our ministers. Collections of other men's sermons and books on homiletics are another group which represent attempted short cuts instead of search for basic understandings.

It should be borne in mind that in every field there are a few epoch-making books—books which make new contributions and bring important new insights. Such books are relatively few in number. It would seem to be the intelligent thing to build one's technical library around these books. The man who is interested in psy-

chotherapy, for example, had much better invest his savings in Freud's *Introduction to Psychoanalysis* than in Brill's or May's interpretation of Freud.

It is of course possible to secure books from libraries. A number of our theological libraries are very generous in this respect. Full advantage should be taken of such opportunities. The real student will however want a library of his own composed of books which he has read and marked. It will then be easy for him to lay his hands on passages which he has found significant.

In addition to books, the intelligent student will learn the importance of consulting the scientific journals. It may be said that the story of any science is to be found in its journals rather than its books. In any case, scientific libraries often devote more than half their income to periodicals. This emphasis upon the journals is explained by the consideration that science requires the co-operative attempt to explore a certain field of experience and to organize and criticize the findings. This is accomplished most readily through the medium of scientific societies and journals, where papers and monographs are limited to a particular inquiry and present the findings while they are still fresh. Books, on the other hand, commonly undertake to cover an entire field and frequently represent merely a compilation of the findings of other workers. It is perhaps a reflection on the present status of the study of religion that scientific journals in this field are relatively scarce and books of the latter type extremely common.

A plan which will aid the serious student in mastering any special field of inquiry is that of making and

filing abstracts of significant articles and books. For such an abstract the following outline is suggested:

1. **Title of Article or Book.**
2. **Author's Name.**
3. **Periodical. Year; volume; pages.**
4. **Book. Publisher; city; year; pages.**
5. **Problem. What questions does the book or article undertake to answer?**
6. **Author's Equipment. From what point of view does the author approach the problem? What special training has he had? What previous contributions has he made?**
7. **Methodology. What procedures has he followed?**
8. **Findings. What answers has he arrived at for his specific questions?**
9. **Generalizations. The author's attempt to fit his specific findings into the larger picture?**
10. **Comments. Your estimate of the importance of the task, of the soundness of the methodology, of the validity of the findings, and of the nature and significance of the contribution to general knowledge.**

This outline will be serviceable also in writing book reviews or abstracts for publication. Here, however, another question needs also to be asked: For whom was the book written and what was its purpose? Many books make no pretence of offering new contributions but are intended to inform or to entertain the general reader.

THE MINISTER'S PROFESSIONAL LIBRARY ON THE UNDERSTANDING OF HUMAN NATURE

The following books are suggested as of especial significance for the problems dealt with in this manual:

Principles of Social Inquiry

Burtt, Edwin A. *Principles and Problems of Right Thinking.* New York: Harper & Bros., 1928. Pp. viii + 590.

A textbook on logic which contains an excellent consideration of scientific method as applied to the study of human nature.

Dewey, John. *Logic.* New York: Henry Holt & Co., 1938. Pp. viii + 546.

A recent book by our greatest philosopher. It contains an important chapter of social inquiry.

Psychology

James, William. *Principles of Psychology.* 2 vols.; New York: Henry Holt & Co., 1889. Pp. 1393.

An epoch-making contribution, brilliantly written and by no means superceded.

Koehler, Wolfgang. *Gestalt Psychology.* New York: Liveright Publishing Corp., 1928. Pp. xi + 403.

A systematized psychology by a founder of the Gestalt school, which is gaining more and more of a following among American psychologists.

McDougall, William. *Outline of Psychology.* New York: Charles Scribner's Sons, 1923. Pp. xvi + 456.

———. *Outline of Abnormal Psychology.* New York: Charles Scribner's Sons, 1926. Pp. xiii + 572.

Two books which belong together. They are written by a great psychologist and represent a contribution of great importance. As a belligerent proponent of dynamic psychology McDougall was strongly opposed by most of our American psychologists, who incline to the mechanistic viewpoint.

Woodworth, Robert S. *Psychology.* 4th ed.; New York: Henry Holt & Co., 1940. Pp. xiii + 639.

An excellent summary of present-day American academic psychology.

Sociology and Social Surveys

Brunner, Edmund de S. *Surveying Your Community.* New York: Doubleday, Doran & Co., 1925. Pp. 109.

An excellent guide for study of the rural church and its community.

Dollard, John. *Caste and Class in a Southern Town.* New Haven: Yale University Press, 1937. Pp. 802.

A valuable sociological study of a town of about six thousand. Sympathetic attention is given to religious institutions.

Kolb, J. H., and Brunner, E. de S. *The Study of Rural Society,* ed. W. F. Ogburn. Rev. ed.; Boston: Houghton Mifflin Co., 1940. Pp. xvii + 694.

Two of the foremost students of rural sociology have here pooled their resources to give us an important text.

Lynd, Robert S. and Helen M. *Middletown: A Study in Contemporary American Culture.* New York: Harcourt, Brace & Co., 1929. Pp. x. + 550.

———. *Middletown in Transition: A Study in Cultural Conflicts.* New York: Harcourt, Brace & Co., 1937. Pp. xviii + 604.

A study of social and religious conditions in Muncie, Indiana, covering a period of 17 years.

Ogburn, W. F., and Nimkoff, M. F. *Sociology.* Boston: Houghton Mifflin Co., 1940. Pp. xiv + 953.

An excellent recent textbook.

Park, Robert E., and Burgess, Ernest W. *Introduction to the Science of Sociology.* Chicago: University of Chicago Press, 1921. Pp. xxi + 1040.

A standard textbook in general sociology which has yet to be excelled.

Young, Pauline V. *Scientific Social Surveys and Research.* New York: Prentice-Hall, 1939. Pp. xiv + 619.

Especially good for study of urban conditions. Chaps. xvii-xviii most important.

Social Psychology and Personality Study

Allport, Gordon W. *Personality: A Psychological Interpretation.* New York: Henry Holt & Co., 1937. Pp. xiv + 588.

Breaks some new ground—good in spots.

Healy, William. *Personality in Formation and Action.* New York: W. W. Norton & Co., 1938. Pp. 204.

Our foremost specialist in juvenile delinquency here seeks to deal with normal development.

Krueger, E. T., and Reckless, W. C. *Social Psychology.* New York: Longmans, Green & Co., 1931. Pp. vii + 578.

One of the better textbooks.

Social Philosophy

Dewey, John. *Reconstruction in Philosophy.* New York: Henry Holt & Co., 1920. Pp. vii + 224.

A series of lectures delivered in Japan gives an unusually clear statement of Dewey's conception of philosophy as an attempt to synthesize human experience contrasted with the closed systems of earlier days.

———. *Human Nature and Conduct.* New York: Henry Holt & Co., 1922. Pp. vii + 336.

A consideration of the problems of social psychology from the standpoint of a philosopher. A "must" book.

Hocking, William E. *Human Nature and Its Remaking.* Rev. ed.; New Haven: Yale University Press, 1923. Pp. xxvi + 496.

Outstanding in its psychological understanding and moral insight. Another "must" book.

Mead, George H. *Mind, Self and Society.* Chicago: University of Chicago Press, 1935. Pp. xxxviii + 401.

Students' notes of Professor Mead's lectures, collected and edited after his death. Difficult reading but important.

Psychology of Religion

Coe, George A. *Psychology of Religion.* Chicago: University of Chicago Press, 1916. Pp. xv + 365.

An important contribution. The best general presentation in this field.

James, William. *The Varieties of Religious Experience.* New York: Longmans, Green & Co., 1902. Pp. xii + 534.

One of the classics. It should be in the library and in the mind of every student of religion.

Starbuck, Edwin D. *Psychology of Religion.* New York: Charles Scribner's Sons, 1899. Pp. xx + 423.

A pioneer study concerned chiefly with the religious conversion experience. Its findings remain unchallenged.

Sociology of Religion

Douglass, H. Paul, and Brunner, E. de S. *The Protestant Church as a Social Institution.* New York: Harper & Bros., 1935. Pp. xv + 368.

A summing up and interpretation of the findings of the Institute for Social and Religious Research. A valuable contribution.

Niebuhr, H. Richard. *The Social Sources of Denominationalism.* New York: Henry Holt & Co., 1929. Pp. ix + 304.

An able study of the life history of religious movements from their beginnings in groups of earnest believers to their crystallization in formal institutions. It leans heavily upon Ernst Troeltsch's important *Social Teaching of the Christian Churches.*

Religious Education

Bower, William C. *Character Through Creative Experience.* Chicago: University of Chicago Press, 1930. Pp. xiii + 276.

A good presentation of the modern point of view.

Coe, George A. *A Social Theory of Religious Education.* New York: Charles Scribner's Sons, 1917. Pp. xiii + 361.

An important book by the foremost pioneer among religious educators.

Hartshorne, Hugh. *Character in Human Relations.* New York: Charles Scribner's Sons, 1935. Pp. xiv + 367.

Character training and religious education discussed by one of the foremost investigators in this field.

Rank, Otto. *Modern Education.* New York: Alfred A. Knopf, 1934. Pp. 243.

An able and stimulating consideration of moral and religious education by a brilliant Jewish psychoanalyst whose original training was that of an educator.

Psychopathology

Alexander, Franz. *Psychoanalysis of the Total Personality.* Washington: Nervous and Mental Disease Publishing Co., 1930. Pp. xx + 176.

Psychoanalytic doctrine with special emphasis on the concept of the "superego" and of the "need for punishment."

Boisen, Anton T. *The Exploration of the Inner World.* Chicago: Willett, Clark & Co., 1936. Pp. xi + 322.

An inquiry into the interrelationship of religious experience and mental disorder which breaks some new ground. The findings, if accepted, should have far-reaching consequences.

Campbell, C. Macfie. *Destiny and Disease in Mental Disorder.* New York: W. W. Norton & Co., 1936. Pp. xii + 207.

An excellent account of the modern view of mental illness by an outstanding psychiatrist.

Freud, Sigmund. *Introductory Lectures on Psychoanalysis.* New York: Boni & Liveright, 1920. Pp. x + 406.

The best systematic setting forth of psychoanalytic doctrine.

———. *An Autobiographical Study.* New York: Brentano's, 1926. Pp. 316.

A brief and interesting account of the origin and development of psychoanalytic theory and practice. Excellent as an introduction to a great pathfinder.

Hart, Bernard. *The Psychology of Insanity.* New York: The Macmillan Co., 1912. Pp. ix + 191.

A brief, inexpensive introduction to the psychology of mental illness. One of the classics.

Jung, Carl Gustav. *Two Essays on Analytical Psychology.* New York: Dodd, Mead Co., 1928. Pp. xvi + 280.

The best statement of Jung's concept of the "racial unconscious" and of his purposive interpretation of human nature.

———. *Modern Man in Search of a Soul.* New York: Harcourt, Brace & Co., 1933. Pp. ix + 282.

A series of lectures and essays which give Jung's doctrines in popular form. Of uneven merit but readable and stimulating.

White, William A. *Foundations of Psychiatry.* Washington: Nervous and Mental Disease Publishing Co., 1930. Pp. ix + 136.

A consideration of the biological, sociological, and psychological significance of mental disorder.

———. *Forty Years of Psychiatry.* Washington: Nervous and Mental Disease Publishing Co., 1933. Pp. iv + 154.

A history of American psychiatry in autobiography.

Delinquency and Child Guidance

Aichhorn, August. *Wayward Youth.* New York: Viking Press, 1938. Pp. xiii + 236.

A fascinating account of work with delinquents. Viewpoint psychoanalytic.

Hartwell, Samuel. *Fifty-five Bad Boys.* New York: Alfred A. Knopf, 1931. Pp. xvii + 359.

A well-written and illuminating account by a successful worker of his methods of dealing with delinquents.

Healy, William. *Mental Conflicts and Misconduct.* Boston: Little, Brown & Co., 1924. Pp. xi + 330.

An important contribution by one of our foremost specialists in delinquency.

Healy, William, and Alexander, Franz. *Roots of Crime.* New York: Alfred A. Knopf, 1935. Pp. vi + 305.

Psychoanalytic studies of seven delinquent careers.

Shaw, Clifford, and MacKay, H. *Social Factors in Delinquency* (Chicago Behavior Research Fund). Washington: U. S. Government Printing Office, 1931. Pp. xv + 401.

A study of the environmental factors in delinquency.

Thomas, William I. *The Unadjusted Girl.* Boston: Little, Brown & Co., 1923. Pp. xvii + 261.

A study by a great sociologist. It includes an excellent statement of his "four wishes."

Psychotherapy and Counseling

Cabot, R. C., and Dicks, R. L. *The Art of Ministering to the Sick.* New York: The Macmillan Co., 1935. Pp. viii + 384.

Indispensable to the minister who wants to be of help in the sick room.

Elliott, H. S. and G. L. *Solving Personal Problems.* New York: Henry Holt & Co., 1936. Pp. vii + 321.
A useful guide.

Rogers, Carl. *Counseling and Psychotherapy.* Boston: Houghton Mifflin Co., 1942. Pp. xiv + 450.
A recent contribution which is attracting a good deal of attention. It stresses the techniques of counseling.

Social Work

Cabot, Richard C. *Social Work.* Boston: Houghton Mifflin Co., 1919. Pp. xxvii + 188.
The founder of medical social work discusses the relation of the doctor and the social worker. Important and well written.

De Schweinitz, Karl. *The Art of Helping People Out of Trouble.* Boston: Houghton Mifflin Co., 1926. Pp. xii + 231.
Of proven value.

Richmond, Mary E. *Social Diagnosis.* New York: Russell Sage Foundation, 1917. Pp. 511.
Still the standard book on social work and its techniques.

Princeton Theological Seminary Libraries
1 1012 01176 6559

DATE DUE

DEC. 02			
~~FEB 1 5 1982~~			
~~OCT 0 9~~ 1998			
~~JUL 0 3 2001~~			
~~JAN 1 9 2005~~			
~~JUN 8 8 2015~~			
GAYLORD			PRINTED IN U.S.A.